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A
BROOK BY THE WAY;

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OF

HANNAH KILHAM.



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A BROOK BY THE WAY.

Jan. 1, 1797.—BLESSED, ever blessed be God that there is balm in Gilead ;—*there is a physician there : and the wounds, however deadly, of the children of men may be healed.* It is now a little more than twelve months since I first knew the salvation which is in Jesus. A year of mercies indeed it has been ; my soul has been borne up by the Spirit of God, and kept from sinking into nature's darkness.

My petition at the throne of Heaven to-day is, that in all things I may have a single eye to the glory of God. I feel at present a particular need to pray for

this. O ! that I may always have cause to rejoice that the Lord knows the most secret thoughts of my heart. I adored that God who requireth truth in the inward parts. Search and try me, O Lord, and grant that in all things nothing may I see—nothing desire or seek, but Thee !

May the Lord enable me to choose the path that shall be most for His glory and the peace of those around me ; whether, in so doing, my natural inclinations be gratified or crucified. But I would leave to-morrow—may the Lord help me to live to Him the present moment.

I think a degree of self-confidence has crept into my spirit. It is not anything we feel ;—not energy, nor anything else, in which we may *rest*, but in *Christ Jesus*.

An observation of Dr. Whitehead's appears to me worthy of remembrance,

it is something to this effect. If the influences of the Spirit were always implicitly yielded to, its operations would be as punctual and universal as the operations of nature.

When we are led to wonder why such and such things are suffered on the earth, let us remember, that if man were not allowed to follow his own will, but were forcibly compelled to work righteousness, it would be obedience to necessity, and not to God.

If we be but with Christ in the end, what matters it, if we are to go through constant darkness and gloom all the way to Heaven? But, blessed be God, we do not do that, for Jesus becomes to us—the light of life.

I accompanied a few friends to see Mr. Walker's orrery. There are, who entirely

disapprove of this kind of pursuit ; but my opinion is, that whatever tends to enlarge our views of God, either in respect to His power or His goodness, cannot but be right. But, O ! how far do the most complete philosophers fall short in their knowledge, even of created — of visible things ! Then why should we wonder that none but God can teach us spiritual things ? The farther a true philosopher goes in his researches into nature, the more he is convinced of the contractedness of his understanding ; and the more a Christian knows of Jesus, the more he is convinced there are heights and depths in the eternal, incarnate God, which surpass our knowledge. I felt great peace while I reflected on God being everywhere present and influencing all things. When I considered the majesty of God in creation, I was indeed struck with awe ; but this passage came with comfort to my mind :
“ Will He plead against me with His great

power? No : but He will put strength in me."

Why is it, gracious Lord, that I feel this instability of mind? Why is my heart so prone to leave the God I love? Is there anything on earth I desire in comparison of Thee? O ! no : and yet my heart is not always alive to God, I am often in bondage, and there are moments when I seem hardly susceptible of divine impressions. I endeavour to find out the cause, and unnumbered acts of disobedience rise up before me, and my conscience tells me, these are they which cloud my mind, and darken my view of that great Being who is Israel's light. " My peace might have flowed as a river, and my righteousness have been as the waves of the sea," had I not still been hanging back from God, and in many things cleaving to my old nature. By repeated instances of trifling and disobedience in little things, if any

act of disobedience can be called little which weakens the powers of my soul, and makes my mind more vulnerable to the darts of Satan, I lose that energy of faith which opens Heaven; and I feel unhappy, because when I in any measure lose sight of my Lord, I find there is nothing but confusion and darkness for me. I then act in a measure of bondage instead of liberty: "To will is present with me;" but my performance of that which is good is feeble. Many things, such as writing, visiting the sick, &c., are neglected or put off, till the season becomes less favourable; and sometimes long delays will render one's endeavours to do good quite ineffectual. I am often unfaithful to God, and of course my strength begins to fail; and then, instead of returning at once to the blood of sprinkling, I stand poring over my temptations, my unworthiness, and so on, till I sink into myself, and become weaker and weaker. I lament

this inconsistency of conduct. Do, gracious Lord, give me power to overcome it. I know that by Thy Spirit, through faith in Jesus, I may every moment be conqueror.

For some time past I have been distressed with great temptations to general unbelief. It has been suggested:—"If thou wert quite sure of everything thou professest to believe concerning God, eternity, &c., thou mightest then act with vigour and confidence; but now thou wilt still have the pain of thinking;—Should all prove vain and shadowy at last? and this thought will damp thy joys, weaken the energy of thy mind, and prevent thee from ever being completely happy." In a short time the Lord interposed in my behalf, and sent a strong and clear light upon my mind: He gave me to feel that He loves me, and that I have not followed a cunningly-devised fable: I turn to Him

with something like contrition of heart, and say: Lord, Thou knowest me! Have I grieved Thee? Have I wronged Thy goodness? Have I for a moment doubted of Thy truth? This fear distresses me. Thou, Lord, hast given me such repeated proofs—such striking confirmations of Thy truth and love, that it were horrid ingratitude to doubt Thee. But, no! Jesus triumphs,—were there no conflict, there could be no conquest. In the time of deep temptation may I turn to Thee, my deliverer and my all!

How wonderful it is, that God should constantly hold the reins of government in His hands, and yet man's free agency be preserved.

In a sermon I heard lately, the preacher remarked, that when we speak of the Almighty as having hands, wings, &c., it must always be understood as merely

figurative. In order to comprehend what is meant by resting under the shadow of his wings, he observed, you may remember having seen a hen gathering her brood under her wings, to revive them when faint and drooping; and when they have remained there some time, you will see them come away, cheered and refreshed by the comfortable and nourishing heat she communicates from her own nature. She will likewise, during a storm, give them shelter and protection under the shadow of her wing. So with us, when we are drooping and faint, Jehovah spreads his attributes as wings over us; He communicates support from Himself to revive our souls. If we want strength, we derive it from His power; if light, from His wisdom; love, from His goodness; and so on. When we need shelter from the storms of life, we find it under the attributes of God.

I was shocked at the unfeeling manner

in which I offered, and generally do offer my evening sacrifice. We retire rather late, and I am often wearied and sleepy, and just repeat the petitions, or perhaps, thanksgivings, that come into my mind, with nearly as little faith, or feeling, as though I were running over a form of prayer for the sake of it. O God! be merciful to me, do not suffer me to use Thy name in this unhallowed manner. Justly mightest Thou have sent total darkness over my soul. But, O! quicken me, rouse my drowsy powers, and help me from this hour to offer every act of worship, not with my lips only, but do Thou engage every power of my soul. O! that I might adorn the doctrines of God my Saviour in all things—I want not only to be saved from every thing sinful, but from all that is trifling and inconsistent with the spirit of Christianity.

Though I am broken off in great mea-

sure from human dependencies, and expect not perfect enjoyment in anything this world can afford, I still feel thankful that I have friends whom I love, and who I trust will join me in giving glory to God beyond the grave. I am conscious, that on God, and on him alone, depends our happiness. I would not cast aside His mercies as it were in disgust, and because He has seen it good to take away from me one whom I considered dear as my own soul, I would not on this account sink into an ungrateful stupor of mind, and refuse the blessings which yet remain.

I have always thought, since I began to reflect with seriousness, that the exercise of the affections was one of the greatest sources of our happiness; and while my husband lived, the comfort I felt in my attachment to him was such, as made me ready to wonder why life had been painted in such gloomy colours. We had

perfect confidence in each other, an affection which constantly united us as the heart of one, and it was the remembrance of what I experienced in this union, which caused me to say, when he was dying, "If a human being could have given happiness, thou hast given it to me." But the Lord has seen it good to make me an example of the uncertainty of human happiness. Mine was short as the enjoyment had been great; and then I felt from experience the force of one of Saurin's observations, "The world appeared to me as an universal solitude, and the universe, the whole universe, a desert uninhabited and uninhabitable." Where would my soul have found refuge, but for the blessed truths of religion? The Lord gave me power to believe through the dark and gloomy day, and though clouds surrounded Him and his footsteps were in the great deep, I could not

doubt the heavenly truth that "God is love." I was made sensible too, that there is no weakness in the love of God, but that He will act towards us in that way which will best promote our eternal welfare, whether it be consistent with our present gratification or not. Yet notwithstanding this, my mind was, for a few days, often confused, or rather clouded. I could not think why my dear friend should have been taken away so soon and so suddenly. On the Monday evening, the night before my husband was buried, as I went into the Meeting, Mr. G. was giving out that verse of Cowper's:—

"Judge not the Lord by feeble sense,
But trust Him for His grace."

My mind was in a moment relieved from that degree of oppression I had before experienced. I saw it was impossible for us to understand all the ways of God, or by our own feeble powers, make

a just estimate of His dealings in every instance with the children of men. I sought therefore to cast myself and my all upon the Lord with the unbounded confidence, which his faithfulness demands. Yet, though I had confidence in God, and knew He would do all things well, though I could look forward to a better world, and found a satisfaction and brightness in the prospect, such as I had been almost a stranger to till now; my mind nevertheless was often led to reflect on a kind of grateful joy, which I had sometimes in past days experienced, but could not now regain. I had formerly, on many occasions, experienced much of the presence of the Lord, while singing the covenant or birth-day hymn, and when we had repeated—

“I bless the Lord that I was born,”

my soul felt what I said, and my heart was raised in thankfulness to God for his good-

ness in having given me existence. But now when I heard this hymn, I found no heart to join in the grateful acknowledgment as formerly. In my days of prosperity and human enjoyment, the idea of these blessings was so mingled with my thankfulness to God, that now the greatest of them being taken away, my mind was by this means made less sensible of the rest. I could not find the same spirit of praise I had formerly done. My soul was much exercised in various ways. Sometimes I feared I had loved my husband too much, and that the Lord saw his continuance in the world would have endangered the prosperity of my soul, and had therefore called him away. Sometimes I thought with pain of his having had such a life of labour and in some respects of suffering; the cheerfulness and vigour of his mind were beyond the strength of his body; and I think it cannot be doubted by any one who knew him, that his uncommon

labours hastened his death. I believe the journey into Wales hurt him a good deal. When he returned, he appeared much worn out, and was hardly ever refreshed by sleep. My mind was much depressed the day he set out. I had always dreaded that journey more than any one he had taken, because it was so long, and quite among strangers. On the morning he left, I said to a friend, "If I were superstitious, I should think my husband were going to die, and that I should never see him again." The same apprehension dwelt very much on my mind the last few days of his absence, but with thankfulness we met him at the appointed time. The Lord, however, for reasons beyond our understanding, called him away in less than three weeks.

I was saying a little while since, that "my mind had been painfully exercised many ways." The recollection of any instance wherein I had been the cause

of giving my husband pain, has distressed me beyond what any one can conceive; I cannot reproach myself with ever having designedly grieved him in any respect; but I lament that I was not more active and unremitting in my attention to his happiness. The instances wherein by neglect or delay I have given him pain, or cause of complaint, dwell on my mind at times in such a way, that I am ready to sink into melancholy. But when I remember how contrary this would be to my husband's wish, and how much against the will of God, how much it will be likely to hurt my soul and prevent my having any power to promote the happiness of those around me, I feel it my duty to look to God for deliverance; and though I cannot recall the past, endeavour to seek refuge from myself, and a conformity to the will of God in all my future ways. That he was fully prepared to meet death cannot be

doubted ; and I remember with thankfulness, the calm assurance with which he expressed his willingness to die, at a time when there was every reason to believe he would have continued with us. I mean on the night before his death, when he appeared in a great measure free from every complaint.

The Scriptures speak the truth of this world as a wilderness, a vale of tears, and everything conspires to assure me, that the Lord has only placed us here to prepare us for a better country. I can now through the grace of God look forward to "immortality and eternal life," and in this prospect my soul rises above its present sufferings, and I can feelingly say,

"I bless the Lord that I was born."

Though sorrows should mark my path through every stage in this short scene of things, what is there to complain of? If Jesus re-

ceive our souls at last, we may be borne through all without sinking—without for a moment ceasing to remember that God ruleth over all, and cares for us even more than we care for ourselves.

As we followed the body of my husband to the grave, while they sang ;

“ Our brother the haven has gained,
Outflying the tempest and wind,” &c.

you know not how the clouds dispersed from my mind. The Lord gave me such a view of the brightness of another world, and of the glorious change my husband had experienced, that I found power at that moment to lose my sorrows in his joy. Truly the Lord is our salvation.

My mind enjoys much consolation and relief, when I am persuaded I am doing the will of God, though often suffering from a sense of want in this respect. I would

live with death in my view, and I believe in this prospect my soul may gather strength daily. I find through mercy, a constant power to say, "Good is the will of the Lord," I never had cause to doubt of this truth, and I trust through all the changing scenes of life, I shall still find Jesus to be the anchor of my soul. I have only to endeavour in simplicity and sincerity of heart, to make the approbation of my Heavenly Father the object of my constant attention, and at the same time, by my life and conversation to commend myself to every man's conscience in the sight of God.

It will be allowed without hesitation, that no teaching or instruction of men, unaccompanied by the healing power of the Sun of Righteousness, can give true light or consolation to the wounded spirit; but if this truth be acknowledged, why should a constant round of teaching be thought necessary, whether the spirits of those who

minister are divinely influenced or not? It may be said, that there is much good done in this way. But is not the good that is done, the answer of the true Spirit which pleads in the hearts of the worshippers? I am very far from believing, that such worship is unmixedly false, but is not the measure of false worship, or of worship without the Spirit, an hindrance to the prevalence of the "true life?" Does it not mislead the mind, and by causing it to satisfy itself with that which is not bread, suffer confusion, and darkness, and even sin to prevail? Words are, indeed, a means by which the spirits of men have communion with each other; but even in this they are not the only means, and are no further really useful, than as they express the genuine feeling of the mind. But to the Almighty, we do not want this means of conveying our feelings, if we worship Him in spirit and in truth, it matters not whether in words or in silence.

No experienced Christian will deny, that we may worship truly without words, and though I cannot find one passage in the scriptures—one argument in the nature of things, nor, I believe, one conviction from the Spirit in my heart, that there can be any worship acceptable, which proceeds not from the Spirit—I see almost every sect of Christians in the habit of filling up the time appointed for public worship with outward forms, whether the mind be rightly moved in them or not.

In regard to instruction, I believe the principal point is, to have the attention turned to the Divine Teacher in our hearts, to that true light (John i. 9,) which is the life of men, and “which enlighteneth every one that cometh into the world.” The Almighty has, indeed, seen it good to make men instrumental in turning each other’s attention to the heavenly light, and so make this instrumentality one means of

uniting His people to each other, and calling into exercise many grateful and heavenly affections.

The Spirit of Christ has always appeared to me a much stronger bond of union than any similarity of opinions, or any views of outward church fellowship.

In a letter to a friend, she writes :—Will my heart be relieved by telling thee, that the day-spring from on high hath visited me? The Sun of Righteousness arises on my soul, with healing in His wings. I trust I am not deceived. I believe the Lord is reviving my soul, by giving me to feel that I am nothing, and that if I would have purity, freedom, or happiness, I must deny myself, refuse to comply with the suggestions of my own will, and learn of Him, and through Him in all things. O ! how gracious—how inexpressibly precious is that love which makes the soul delight

to feel itself lost, annihilated in the object which attracts it. I shall, I believe, through the infinite mercy of God, be taught to know such love more perfectly : it will dwell more deeply in my soul. I thank God for subduing my mind in some degree, and teaching me to feel my weakness. O ! that as a prisoner of hope, I may turn to my strong-hold. Everything in me, and about me, cries aloud for a Saviour—a Redeemer. My spirit was revived, and I was filled with humble, grateful joy, when I remembered that “ He who had trodden the wine-press alone,” would redeem His people from their sins.

Though I am conscious all true religion and acceptable worship must begin within, yet I am still persuaded, as I have often said before, that outward instruments, and the outward senses, are greatly used in the work of salvation, and particularly in the earlier parts of experience, especially with

the young, the unthinking, and the uneducated. It appears to me to be a subject worthy of most serious inquiry, "How shall the outward senses be made most conducive to the welfare of the soul?" I feel my mind seriously affected, when I remember that a just answer to this inquiry, necessarily includes that we ought neither to say nor to do any thing inconsistent with truth.

Sometimes I have hoped that the day is coming, in which the different companies of professing Christians, convinced of the superior excellency of divine love, above every other consideration — above every party and distinction, will be led to unite their influence, and endeavour to promote, both in themselves and in others, an attention and obedience to that inward life, which alone can redeem our spirits from the power of evil. In life and in death, I could rejoice, if it be the Lord's will to cry to all around,

“Behold Him who taketh away the sins of the world?”

I have often acknowledged, that it is of divine favour, and not through any merit of my own, that I have received any blessing; and the consciousness of this, has, I believe, contributed to prevent me from complaining under the bereavement of my dear child, although the trial to nature has been heavy indeed. In feeling my separation from her, it seemed as though my worldly prosperity was blighted, and my spirits felt, for a season, weighed down; and although it was desirable to pray, yet I was held back from the ability. Afterwards this petition was raised in my heart, “O! that whatever is of myself may be destroyed. Let my dispositions, my pursuits, and even my sorrows, be cast behind, and let God live in me.”

Since our dearest comforts are so closely

allied to the keenest sorrows, ought we not to enjoy the present life, as passing through it, and not dwelling in it?

Under a feeling of the prevalence of divine power, the language was opened on my mind—"In the day of the Lord's power, His people shall be willing;" for surely there is a precious virtue in that power, which can subject even the strongest will—which can subdue all things unto itself.

I am happy. My hope is in Him from whom every good and perfect gift proceeds, and with whom is no variableness nor shadow of turning. This morning, when I awoke, this text was livingly present with me, "Come and let us walk in the light of the Lord," (Isa. ii. 5). To be brought to obey this call, felt to me an object most desirable. O! the anxiety of my nature—the proneness to excessive solicitude, and

the impatience of suspense ; yet to Thee, O Father of mercies ! is my heart often powerfully attracted—may the tremulous sacrifice, which at times seems ready to be fully resigned, be bound as with cords to the horns of the altar !

To grow in the favour of man is a little thing, nay, it is less than nothing, and poison to our minds, if we are not, at the same time, growing in union with Him who is our life. Let us not rest in unavailing lamentations respecting our own deficiencies, and those of others, much less in unbrotherly reflections ; but rather inquire, “ Is there not balm in Gilead ?—Is there not a Physician there ? ” Let our application for ourselves and our friends be to the Father of spirits,—to Him from whom every good and perfect gift proceeds, that so we may come out of the coldness and darkness with which our nature is surrounded into “ the light of life,”—into the

healing beams of “the Sun of Righteousness,”—and O! that the spiritual sense may be awakened, and kept awake and alive within us, in order to our feeling that which, in conduct and conversation, tends to darkness and death, and quickly turn away from it, seeking our refuge in Him who is “the truth and the life.”

Has there been in me a disposition to form heavens of my own, and dwellings of my own, rather than to seek my all from Thee, my Heavenly Father? Has not Thy Spirit created in me a desire, and Thy love caused a willingness that these heavens, and these forbidden dwellings, might be shaken? I have feared that some friendships, which I have been disposed to form, and sanguinely to indulge in, would too much bias—too much absorb my mind, and lead my judgment and affections, and draw me aside from that unreserved devotedness to Thee, which in my most favoured and

happiest moments, my spirit longs for. If there be any separation to be made, comparable to that of parting with a right hand or a right eye, enable me by Thy divine power willingly to endure it, and even to rejoice in *whatever* shall tend to turn away my hopes and desires from all but Thee.

That principle which leads us to desire to recover and restore an erring fellow-creature, rather than to seek his destruction, is assuredly the principle to which Christianity leads, and to which it will ever lead, where its benign influence is suffered to prevail over the selfish and short-sighted policy of human nature.

It appears to be one of my first duties to endeavour to make home a scene of interest and happiness. This, indeed, will be best done by all having their attention well directed—all feeling that love to God and

man, from whence all virtues flow ; and in that love seeking to avoid all cause of offence, and fulfilling, as ways may open, the duties of the day. The state of the mind is the first object ; where that is rightly centred, we shall know, I believe, what to do and what to leave undone. If our minds are enlightened and animated by the pure principle which comes from God, we shall enjoy our friends as well as our family, with an interest far dearer than any which could arise from other sources. Save me, O Lord, from apostacy from Thee, O Thou source of my hopes ! for truly Thy goodness in visiting and revisiting me has been unbounded !

I remember the prayer of our great Redeemer for His disciples, when He was about to leave them. “ I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil.” I feel the need, not only to myself

for such a supplication, but also for some of my beloved friends. It is often in my remembrance, “What hast thou to do in the way of Egypt, to drink of the waters of Sychor?—What hast thou to do in the way of Assyria, to drink of the waters of the river?” What hast thou to do with the spirit and maxims of this world, who hast been taught the lessons of a better wisdom? Forsake not thy allegiance to the King of kings, in any act of thy conduct—in any principle of thy heart. Be ever alive to the feeling, that He is the fountain of living waters, and that in whatever we depart, or go aside from Him, we are only making to ourselves “cisterns, broken cisterns, that can hold no water.” May our hearts ever be awake to the remembrance of Him. Guard our hearts, O Thou! who art our preserver—our Redeemer—guard us from the temptations that encompass on every side;—prepare us by an entire subjection and

acquiescence in Thy will, for the fulfilment of all Thy designs concerning us. Thy ways are not our ways, nor Thy thoughts our thoughts. O ! let us not be bounded by ourselves, but let our hearts and affections be enlarged by an unreserved dedication to Thee—that so we may be favoured to feel, that the Lord God omnipotent reigneth.

At Meeting, a valued friend stood up with the affecting appeal, “ Were there not ten cleansed, but where are the nine ? There are not found that returned to give glory to God save one.” O ! that the inquiry may be brought home :—Who among us, that have been the favoured subjects of renovating power, have not yet returned to give glory to God—not resigned themselves to His purifying influence ? but gone aside to the waters of Egypt and the rivers of Assyria, instead of repairing to Him who is the fountain of life.

Whether it be permitted us to enjoy, or whether it be ours to suffer a deprivation of that grateful feeling in Meeting, in which our souls delight, yet if our growth in the truth be promoted all will be well. In all and under all, may the bias of our heart be to the "Father which is in Heaven."

Our Redeemer, infinitely powerful, can make all things work together for good to those whose love and fear is to Him—to whom all hearts are open and all desires known. May our thoughts be so cleansed by the inspiration of His pure and infinite Spirit, that we may be taught perfectly to love Him and worthily to magnify His holy name.

It is not mere outward profession—it is not a mere coincidence in the theories of reason—that can truly unite us to one another, or enable us to be instrumental in

leading to happiness, that is alone to be found in Thee. Our true union with one another, must be an union in that divine life which proceeds from Thee. When attracted to Thyself, as the source and centre of all goodness, we are drawn nearer and nearer to each other in living, precious union. While I write, the feeling which dwells with me is, that my spirit fears the weakness by which it has often been betrayed. Whatever outward engagements may occupy—whatever circumstances may affect me—may I still have power feelingly to say, in the remembrance of Thee, “My heart is fixed.”

I wish I could retrace the feelings that were brought over my mind at the York Quarterly Meeting last midsummer; but my hope is, that their effect will never be lost. My heart was called to a more entire dedication to the Lord than I had ever either conceived or understood. What

integrity, uprightness, and singleness of heart Thou requirest, and most justly claims. We must not even in thought say, "Thus far will I follow Thee, and no farther." Our obedience and devotedness must be entire and unreserved, and our allegiance ever true to Thee. In Meeting, such was the ascendancy of divine power and life, that all things appeared possible; yet, on retiring to my own room in the evening, a passing shade of sadness overcast my mind, in the thought that even the more refined gratifications of affection and feeling must pass under the correcting power of a superior principle, before they could be authorised or allowed. My heart, however, was led to rest in the consciousness that my heavenly Father orders all things well, and only withholds what would eventually be injurious. "He that trusteth his own heart is a fool." It is only by subjection to the divine will, that preservation or growth in the truth can be known.

However various in profession, those who are truly religious are of one spirit, being all taught of Him “who came to seek and to save that which was lost.” These, as they give themselves up to redeeming grace, will be preserved in humility and love, convinced that in Him, and not in themselves, is the fountain of life. I believe that true religion will lead to unite the diligence in business of the most industrious, with the disinterested benevolence which would turn all that we possess into the channel of heavenly love.

In the acknowledgment of the truth of Christianity my heart is fixed ; and I believe that the operation of the Christian principle will evince itself more by its influence on the conduct and conversation, than in any outward profession. To attend meetings of any religious society, and even to profess a decisive conviction of the truths of the gospel, will avail but little, if we are

not evincing corresponding dispositions—dispositions, kind and beneficent, generous and liberal, ready to forgive, free to distribute, full of mercy and good fruits: especially evincing its generous and grateful affections to those who are nearest to us—to our intimate friends—to our own families. It is at home that the true character is most fully displayed. I do consider the attendance at meetings for public worship a solemn duty, and a high and invaluable privilege. My heart has often felt the preciousness of gathering together in the name of Christ, to wait together for the prevalence of His power over us. In the dominion of that power is our strength and victory. It is also a testimony we owe to the world, that we are worshippers of the one true God, and depending upon him for all that concerns our present and future welfare.

At Meeting, this query presented itself,

and dwelt on my mind ; why should any complain of the want of light, when they do not open their eyes to behold the sun ? Why should any complain of not finding access to heaven, when their minds are chiefly directed toward the earth ? Acknowledge God in all thy ways, and thou shalt know Him to be the guide and director of thy steps.

Temptations may be permitted for our subjection and refinement. We might in some circumstances be peculiarly liable to forget ourselves, if we had no outward or inward combats. O ! that my mind may be rightly led this day, and kept from every improper tendency.

On looking back, I felt convinced as I have often done before, that had I no ground for final salvation and acceptance, but the correctness of my own doings, I should despair.

Yesterday, accompanied by a friend, I

visited a number of very poor families, some in extreme want. We looked with pity on their various situations, almost destitute as some of them appeared of every consolation, either from without or from within. There is too much of that squalid poverty, in which the mere support of life is a source of continual and almost fretful anxiety from day to day. In many of these poor families, there is evident such an alienation of mind from the only source of true consolation, that we could not but pity their situation, and earnestly wish that their hearts might be turned to seek for peace in Him, who was called the friend of sinners. May we by every means in our power strive to lead them to a state, in which the prospect of a happy futurity, and the consciousness of heavenly favour, can make even the wilderness to bloom and become beautiful, and the lowliest habitation be enlivened by the cheering beams of the Sun of Righteousness. Are not those, who have been favoured

to see and to feel where their best interest lies, called upon to direct the attention of others to the pursuit of the same blessings? It is in the influence of religious feeling, that a balm is found for the sorrows of the present world, as well as a corrector of all its disorders. It is this that can introduce happiness into every department of life, and even bring order and harmony into the dwellings, which have before been the scene of confusion and discord. It can teach the heart to rejoice in God, when the trees which have borne fruit shall forbear to blossom, and even under the bereavement of our nearest and dearest enjoyments. May the hearts of the people be more and more weaned from dependence on an unstable world, and directed to that which is enduring and eternal.

Expressions of truly devotional feeling committed to writing, would, I think, be good subjects for the meditation of our children, although we would not recommend the

adoption of them for devotional exercises unfelt. Let them always know that the heart must pray, the lips alone cannot, whatever words may be used. When I was a very little girl, I was pleased with finding a book of my dear mother's, called *The Duties of the Closet*, but do not recollect any expressions it contained, except that in the exercises for the evening preceding the sabbath, there were these words, "O ! thou overflowing Fountain of endless love ;" and while I sometimes uttered them, my heart was gratefully conscious of the goodness of that infinite yet mysterious Power to whom they were addressed. The renewal of this remembrance this morning is very precious. What interest is there in the whole world and all that it can give, in comparison of that, which is connected with the acknowledgment of Him, whose power created the heavens and the earth—the seas and the fountains of water ; who teaches us the lessons of His love in the silence of

retirement, with a power and a sweetness no language can express. When thus favoured, may watchfulness be maintained, and the mind preserved in a state to worship Him in the beauty of holiness.

If I have an evidence of duty in any one point, I believe it is in imparting religious instruction to children. I shall never, I think, forget the first attempt made in 1813, to convey instruction in this way with the children of my own family. The tenderness which overspread their spirits, and the consciousness that filled my own soul of the continuance of that heavenly regard, which once induced the injunction; "Suffer little children to come unto me," was very striking and memorable.

In reading this evening in the pleasing quiet of retirement, after the mind had for a season been on the stretch with the prospect of an immeasurable eternity, I was

enabled to anchor in the consciousness, that the infinite Author of our being could make this prospect of future existence to consist as fully with the freshness and comparative newness of the present life, as now its renewal, day by day, is always interesting, and always new.

In my early days I often suffered from a painfully overpowering feeling in the contemplation of eternity ; but once, when the subject came before me in the place of worship in which I was brought up, this feeling passed like lightning through my mind, and with it a relief like the bursting of a fetter. “ It is my happiness now to exist, and existence will be my happiness in eternity.” Life was given to me by a Being infinitely merciful and good, and though the manner of our future existence is to us unknown and incomprehensible, I will cast myself in faith and confidence on Him who gave me life, and who I know can make me happy both

here and for ever. This ray of heavenly light beaming on my mind, was accompanied by a feeling of great consolation, yet after some time I became convinced, that to be satisfied respecting certain important truths was not by any means everything to us, for the mind might still be in a careless and indifferent state. I was not less persuaded that even a great degree of anxiety, arising from a want of clearness of vision, might possibly in some instances be very salutary, especially if it had a tendency to keep the mind in a chastened, humbled state—conscious of its weakness and dependence.

In a company where I lately was, an individual made this impressive remark—“There are some precepts of Christianity which have appeared to me at first view, as of very easy attainment, yet have proved very difficult. The ability to say, after all we have done—We are unprofitable servants, we have only done that which was our duty

to do—is of very difficult, yet at the same time, a very needful attainment.” And so it is, unless we have this simplicity of mind, this willingness to acknowledge that nothing is our own, and we are in ourselves unprofitable; we cannot, I apprehend, so act in the divine harmony, as to produce all the effect which should arise from right feeling.

The more we have to do, the more is simplicity, quietness, and watchfulness unto prayer necessary. May this feature of mind be mine, however I may appear in the eyes of others. Let me study to be quiet, and to mind my own business; affectionate to all, yet not *absorbed* by any human being or earthly love. My heavenly Father has crowned with abundant peace the disposition that even *seeks* for dedication, for as yet what sacrifices have been made? I want to live in the spirit of sacrifice—the spirit that denies itself to follow Christ. Let me watch against my nearest

besetments, and live in true lowliness of mind. It does not appear to me needful to renounce the pleasures of friendship, yet *it is needful* to guard against their undue bias on my mind, that encroachment which would lessen the feeling of momentary responsibility to the one great Source and Supporter of all things. May my heart be so turned towards redeeming goodness as shall promote a growth in the truth. Let my eyes be taken from myself and directed to my Redeemer, the source of my consolation and my hope. It is not through anything we are, or can be, that we are made instruments of good to others; it is only in that watchfulness of mind, which opens the heart to receive Jesus, that we grow ourselves, or are useful to others. The lilies of the field toil not, neither do they spin; they turn to the sun, and silently receive his beams, and the showers appointed for them, and thus they grow. O! that we may toil less, and wait more.

O, my God ! Thou art Thyself all sufficient to form our happiness, and to impart it to us in the way that is best. With what peace has my mind been filled this morning, in retiring from our family reading. Blessed Lord, give me more and more singleness of heart towards Thee.

I must not turn from the prospect of visiting the dear little ones, and the people of Sierra Leone, but prepare to go, by endeavouring to pursue with fidelity my previous duties here, and then resign myself to go, for life or for death. I never find peace in turning from it, and as far as I can see at present, nothing can be substituted for this one act of duty. Then let me reason no more, nor listen to the discouragements of others. Are we not Thine own, O heavenly Father, to direct where Thou wilt ? Above all, let me be aware of the insinuating reasonings of such as can seldom see any real call to exertion, for the

spiritual good of distant countries. Let kindness reign in my heart towards these, but let me not be biassed by their arguments, nor dare to conclude that anything can be substituted for the sacrifices called for, unless my own mind should hear a release proclaimed. Let the habitual disposition of my mind be "I desire to do Thy will, O Lord!"

Through divine assistance, which has been eminently near, I have, with fresh ardour, been led to devote myself to Him who is wonderful in counsel, and infinite in His compassions to the children of men, and who has often in pity regarded my low estate, forgiven my wanderings, and will, I humbly trust, lead me yet more and more evidently to "the rock that is higher than I," and "establish my goings," and put a new song into my mouth, even of praise and thanksgiving to my God.

How great is the sweetness and beauty of the Christian religion ! The religion of pure Christianity in the heart, where the love of God ever reigns, and the love of man as its natural and necessary fruit. That love which seeketh not its own, which rejoices not in iniquity, which never pleases itself with the errors of others—never indulges itself by making others a subject of ridicule, or amuses itself with that which should rather call forth compassion. There are many kinds of Phariseism in the world ; many, who trusting in their own comparative correctness, despise others. There are Pharisees of learning, of taste, of worldly polish, of worldly wealth. How many in each of these classes, as well as among the professors of religion, are too prone to trust in themselves, and to despise others. O ! that a genuine humility might lead people to more watchfulness against those false estimates, which lead to conclusions so erroneous and per-

icious. I trust the disposition is increasing among Christians, which leads to rejoice in each other's welfare, and to yield to the precious influence of the Spirit of Him "who sent not His Son into the world to condemn the world, but that the world, through Him, might be saved." If this Spirit is our guide, we shall speak of each other in that love which desires the redemption of all, and grieves on account of evil, wherever, and in whatever form it is seen to exist. Assuredly, it must be a vitiated state of mind—a disposition of the flesh, and not of the Spirit, that is amused with things that are wrong, or pleased in pointing out the errors of others. Our chief happiness and heartfelt joy, can only arise from resigning ourselves to the Author of our being, who will mould our dispositions according to His divine pleasure.

Early in the morning my mind was impressed with a consciousness that great

watchfulness is necessary, that I may attain to, and abide in that perception of the divine guidance and protection which I believe is designed for me. It is an awful thing to act on any occasion as a public ambassador for Christ—to call on my dear friends to come to the light and to enter into sympathy with their states. Assuredly, the very apprehension of this being a duty, is the strongest inducement to desire with increasing solicitude, the prevalence of that redeeming power in which all things become new. Father of mercies, give me resignation to Thee—to Thy divine leadings—a watchfulness to find a refuge and dwelling place in Thee and in Thy heavenly will, then shall we know the blessedness of pursuing the path directed by Thee, which must tend to the real welfare of Thy creatures. Are we not the children of one Father?

How has Divine Providence favoured me and my family with such a supply of

all that is needful, as to be able to meet the charges of the day, both for ourselves and others. Ought I not to go on without fear, just acting in simplicity for the present hour, minding that there is enough to discharge every debt as it becomes due, and then devoting the remainder for the comforts of others with as much freedom as if it were for myself? The earth is the Lord's, and all we possess should be considered as lent, in order that we may be faithful stewards of our heavenly Father's bounty.

What religious man cannot spare an hour or two occasionally for the sacred duty of attending devotional assemblies? And what man in easy circumstances cannot spare an hour or two every week, for associating with his friends. Let an hour be spared for visiting the poor, and the interest excited will give energy in the pursuit of the engagements of business. It is not time lost, even to the merchant, the poor must be

cared for if people would advance the public prosperity. That healthful state of society in which the lower ranks can provide the means of decent and comfortable support to their families, must afford the most general stimulant to trade at large. Where the most numerous class of society are sunk too low to demand by their consumption articles of common manufacture, trade must stagnate in proportion to their impoverishment. The first step towards bettering the state of the poor, is assuredly to know what that state really is, and this by persons who have *judgment*, feeling, and power to improve their condition. This knowledge will best be acquired by seeing them in their own houses, and hearing from themselves the affecting detail of their sufferings and privations. Temporary pressure may be met by temporary aid, but permanent prosperity must be promoted by the encouragement of every good habit and dis-

position, and by raising the poor from a state of abject depression, so that each in their simple way of living may claim a share of the industry of others, and their own industry be brought into action.

“——I never saw one truly blessed,
But it composed, and gave him such a cast
As folly might mistake for want of joy,
A cast unlike the triumph of the proud,
A modest aspect, and a smile at heart.”

I have no doubt but there is a state of heavenly-mindedness far above all earthly joys, in which, whether doing or leaving undone, we are in that act of submission which constitutes our happiness, and in which only we are prepared to follow the divine will.

I am sensible that in many minds where the desire after truth is earnest, the entire renovation of the will and affections is far more difficult of attainment than was at

first conceived. There must be again and again a submitting to an inward baptism deeply humiliating, and a consciousness of liability to error that lays human glorying in the dust, as well as a deep feeling of the truth, "that in us dwells no good thing," and a willingness to learn of Him in whom are hid all the treasures of wisdom and knowledge. How prone we are to mingle light with darkness—the love of truth with error, and feelings not entirely consonant with the love of God and man, with others that in their kind, are excellent and good. For the separation of that which serveth God, from that which serveth him not, we must be willing to yield "to the sword of the Spirit,"—the living—the heavenly—the operating word, quick and powerful, beyond what can be described by anything in nature.

A few nights ago, a very consoling view was presented to my mind during the hours

of sleep, in which I felt that there was, indeed, a ground for reliance on the goodness and wisdom of Providence, beyond what is generally conceived. On awakening, the recollection was vividly renewed to my mind, and in this manner. As the soul is superior to the body, so will be that spiritual world which is now the object of our faith and hope, superior to anything seen or enjoyed in the present life. When we separate from each other outwardly, our minds do not separate; we still feel united—our spirits, our thoughts, our love are not limited by the bounds of our bodies. In heaven they have a more enlarged sphere in which to exercise their more enlarged powers, and they are capable of higher enjoyments.

The Infinite Being, who has declared himself a Spirit, is immeasurably superior to all created things. He can only accept a spiritual homage—words which have not

their source in the soul's best feeling, are of no value. O! that truth and sincerity may more prevail in the world. May we endeavour to promote these in all we do and say.

The sun, at this moment rising in great beauty above the neighbouring hills, and pursuing its course in wonted order, reminds me of that mighty and unseen hand, which controls all things, and which we shall eventually have to acknowledge, "hath done all things well." This acknowledgment was willingly made, when the Redeemer openly and visibly gave forth His power, in causing the blind to see and the lame to walk; but when for a season these miraculous displays of His power were withheld, and the hour and power of darkness prevailed, the trembling disciples, communing with each other in the sadness of their hearts, mournfully said, "We trusted it had been He, who should have

redeemed Israel." They were not aware that notwithstanding the gloomy appearance of things to their natural eyes, the Redeemer of men had indeed appeared among them, and was about to manifest before them his ascendancy—his infinite ascendancy over every opposing power.

Children whose minds are peculiarly susceptible, who have a quick sense of right and wrong, and yet not so subject to religious principle as quietly to pass by what is harsh or unjust, may be greatly injured by a tart dictatorial maner, which has its origin in feelings opposed to the meekness and gentleness of true religion. A gentle manner is availing on the great principle which acts throughout nature, of like producing its like. Humility and gentleness will excite correspondent feelings in the children, who witness these qualities in their teachers, and the most perfect gentleness is entirely consonant with the

most firm requisition of order. None can more clearly see what true order demands, than those who maintain the greatest collectedness of mind.

Associations should certainly be formed by some means, for the aid of the most destitute and helpless, that they may obtain employment, and thus provide for their support. How I should rejoice to see a committee of really feeling and judicious persons uniting for the great object of visiting Ireland. It is a disgrace to the nation that such a state of wretchedness from want, exists in that island, while, at the same time, some of its inhabitants are living in distant parts in luxury and excess.

I believe that where there is much good in the character of an individual, it is right that it should be met, and its predominance sought, over all that would mar its beauty, or hinder its usefulness, even though much

mixed with what requires to be overcome. The way to overcome, is not to slight or neglect, but kindly to meet and to help. How did the Redeemer act towards his erring disciples? He patiently taught them, and kept them in His school, and eventually, through the teaching of His Holy Spirit, they gave up their lives to the cause of truth and righteousness.

Feelings of depression have this morning prevailed, in looking on the great suffering with which the world is overspread, and in the justness of that inquiry, "Who hath believed our report, and to whom is the arm of the Lord revealed?" The children of this world may be regarded as wiser, or more earnest in pursuit of their concerns, than the children of light. How many are there even among Christians, who compassionate the bodily sufferings and afflictions of the poor, yet care little for that darkness and alienation which,

among both rich and poor, is the great cause of inward and outward distress?

May I be taught to feel what is required at my hand by the awful inquiry, "How much owest thou unto thy Lord?" May I not dwell in any degree on what I may appear in the eyes of others, but let my daily care be, to endeavour to fulfil the will of the Most High concerning me, taking the cup of salvation appointed by His goodness, and calling on His name in daily and secret aspirations. I believe my right appointment is not so much *to declare* against existing evils, as to seek for strength, that those who are sensible of their existence may unite in endeavouring to counteract their progress.

It is said the Turks consider women without souls; and one might imagine, from the little care that is evinced by some for the spiritual welfare of people

whose bodily distress they seek to relieve, that they considered a great proportion of human beings as merely formed of the tangible and material. It may be pleaded, that the work of seeking to guide in spiritual concerns is too serious and sacred to be attempted without aid from on high, and this is true; yet how often that aid would be imparted, if earnestly and watchfully desired and sought for. It may be said, that some who seem to make much profession, are evidently far from being themselves redeemed from pride and self-seeking—from the spirit of this world, its disguises and its uncertainties; are far from evincing in their daily deportment those beautiful and excellent qualities, which are described in the Scriptures of truth as “the fruits of the Spirit.” This unhallowed talk and profession on hallowed subjects, betrays a fearful want of feeling on the high and sacred nature of true religion, which cannot be brought to exist in the

mind through any outward observance or profession, but originates and exists in that Light which is the life of man. The quickening principle which redeems the soul from evil and leads to love to God and man, imparts of its influence to all, although to many it is as a light shining in darkness and the darkness comprehendeth it not.

Much watchfulness is required from all who have been favoured to feel that love to the divine law which brings great peace. Their constant care must be to deny self and follow the guidance of the Redeemer, to live to Him, and to guard against the assimilating influence of those who are not baptized into the acknowledgment of God in all their ways.

My spirit has this morning been consoled, in receiving what seemed as the breaking forth of the Sun of Righteousness

from beneath the clouds, in the remembrance of that inestimably precious declaration, "God so loved the world, that He sent forth His Son into the world, that whosoever believeth in Him should have everlasting life." Yes, it is the love of God, which is the light, the brightness, and the happiness of created beings, and it is in the prevalence of Christian love alone that we can hope; it will lead to all good efforts for the welfare of the bodies and souls of men. We must scatter Scripture truth up and down Africa, even among the Mahomedans. My heart cannot consent to select such parts only as Mahomedans would not reject. My proper business is, I believe, openly to avow my belief and trust in the Redeemer of men, and to hope for the prevalence of redeeming power in order to recover mankind from sin and wretchedness. It is not the arm of man that can save: we must remember that the Egyptians are men, and not God, and their horses

flesh, and not spirit. If our trust be not in the name of the Lord, those who are helped and those who help shall both fail together.

May I be brought more deeply to know my calling, nor suffer, in this short day of life, any feeling of indolent supineness or selfish regard to prevent the daily pursuance of very serious duties that call for increasing watchfulness ; and let me not cease to bear in mind, that I am in all circumstances called upon to act as a disciple of the Prince of peace, seeking to strengthen and to heal, to meet whatever is good in any, tenderly ; careful not to injure a bruised reed, nor do anything that may tend to quench the smoking flax.

May I have daily a willingness to enter into the baptized feeling of Christian duty, and not measure my path by any human standard. The Lord will require according to what has been given ; and to some

in comparatively obscure situations, the knowledge of the Master's will may be far more sensibly present, and the dedication higher, than in those who hold more conspicuous stations as to human talent and ability for action. The great point at last will be, "Ye did it not unto Me," or "Ye did it unto Me." May the remembrance of this daily dwell in my heart.

O ! that teachers of schools were generally religiously concerned to make such instruction on right grounds their constant care, and the most interesting part of their duty. I long to see correct principles more generally instilled into the minds of the young—principles of piety and of honourable dealing with all with whom they have to do. It is not the name of Christianity, nor right views alone, that will convert the heart and rectify the conduct.

When shall the days come in which

Ephraim shall no longer vex Judah, or Judah, Ephraim ; when Christian love will more generally prevail, as well as Christian sympathy for those who are far from the path of duty and peace ? When the obstructing stones shall be cast out of the way of the stream of the river of life, we shall find changes take place more rapidly than at present, and many shall rejoice in the progress of truth and righteousness. We need a combination of Christian energy to go amongst those of different ranks in society who wander in the highways and hedges. Do not all require heavenly help ? The variation in Christian views should not separate us, because all must seek divine guidance or our labour will be unproductive, and we have sufficient encouragement to say, help will mercifully be granted in the needful hour.

There needs a check on my mind, lest in easy conversation, I lose sight of that

restrictive feeling, which would control all our communications, and lead to real edification.

A chapter this morning was read, in which are the words ; “ the Son of man came not to be ministered unto, but to minister.” The feeling introduced into my mind was, that since the Redeemer of mankind gave to us such an example, the lowest acts of ministration to the poorest should not be withheld. We ought to sympathize with those who suffer, and follow them into their abodes of poverty and want, willingly and freely, and let no difficulty or self-denial, prevent us from fulfilling towards them the claims of Christian duty.

Praise and adoration be to Thee, O, Thou most mighty and most merciful ! Thy goodness has been near to support through some of the darkest and most trying seasons of my life. Thy light has

enlightened the darkness, and Thy love has supported in the nearest trials. Let it never be forgotten that when all around appeared only to present scenes of dismay, my spirit was favoured to feel Thy consoling presence, and Thy language perceptibly sounded in the spiritual ear; "Be not dismayed, I am the Lord." This assurance has been my hope and my shield. Everything I have seen among rich or poor, combines to confirm the conviction, that it is only in the prevalence of His reign that the earth can rejoice, consequently every degree of departure from Him tends to unhappiness and desolation. Much is due from those who have been favoured to know the truth and to feel that the Lord is gracious. May these be true to their principles, and diligent in promoting whatever may tend to the best welfare of their fellow-creatures.

Human imperfection cleaves to every-

thing we see in this world—in engagements whether professedly benevolent or otherwise. It is highly needful that we attend to the beneficent injunction of the blessed Redeemer, and not endeavour with unauthorized hand to root out from the ground the tares, lest in so doing we pull up the wheat also. *Purity of motive and of aim, is greatly to be longed for in all that we do*, and especially as regards our own well-being. He that searcheth the heart, can only accept what is done to Him in His love. It is in this redeemed feeling that the true disciple is taught to pursue the good part, which shall not be taken from him.

Children require guidance in searching the Scriptures, and I have felt it useful to present subjects of importance before them, and afterwards by either asking the questions in regular succession, or promiscuously, to observe how far they appeared capable of understanding and applying what they had learned.

The immortal principle within thirsts for something corresponding to its own nature, and all this world's accommodations, if relied on for happiness and support, end in disappointment, and are found to be more shadowy than "the vapour that appeareth for a little time and then vanishes away." It is in the acknowledgment of God—in the assurance of his all-controlling power—in a reliance on His infinite wisdom, and goodness—and in a daily desire to submit to redeeming power and guidance, that the mind becomes conscious of the true design and blessing of existence. May such Christians be more and more willing to yield themselves to the influence of that love, which longs for the happiness of man, and would willingly yield to required duty with whatever sacrifice, if only they may be instrumental in advancing the real welfare of mankind.

I believe it will be more and more clearly

seen that the prosperity of a whole nation must ever be greatly dependent on the welfare of the labouring class. The prosperity of the manufacturer and merchant must rise or fall with the demand for the productions of the labourer. How will the most extensive and permanent demand be created? Will it not be by the labouring class being itself in a state above wretchedness and want? A state in which this extensive portion of the community partake in a healthful and reasonable degree of the productions of industry, and thus call for an ample and steady supply of the articles produced by trade, and raised by industry? These observations are far from being new to many accustomed to reflect, and to acknowledge that we are all children of the same Almighty Parent. People have indulged themselves in the vain plea that luxury is good for society—that it furnishes employment for the poor, and promotes their prosperity. Yet let it be fairly considered

whether we may not in renouncing many superfluous appendages to a state of competency, obtain an increase of power to come forward to the help of suffering humanity, by promoting the advancement of the poor from a state of degradation and misery, and thus *furnishing ample resources for their employment unaccompanied by a train of evils, which ever have been, and ever must be attendant on habits of luxury.* The unfeeling neglect which luxurious habits have a natural tendency to induce—the hard exactions which luxury demands to supply its own claims, will narrow the mind to the providing for selfish indulgences, whilst the reasonable claims of the labourer, who toils for the supply of these demands, are often slighted, as if unworthy of thought or of calculation.

What I have seen and felt in this country (Ireland) has confirmed greatly my attachment to the solid and salutary principles of our Christian profession. I am

deeply convinced, that what the world wants for its recovery from the miseries with which it has been afflicted is, the prevalence of Christian principles and Christian practice. If the truth, the sincerity, the moderation, the peace, benevolence and love, into which the Redeemer would lead His people, accompanied by the precious influences of His Spirit had their full ascendancy in our minds, His government would prevail, and we should be led into right conduct.

I can fully accord with the idea, that the influence of circumstances, on the conduct and character of individuals, ought to be a strong inducement to all who have power over children, to arrange everything in as favourable a manner as possible for the cultivation of good feeling; yet man as a free agent must in a certain degree be the former of his own character, by yielding the mind to the influence of that which is good, or neglecting, or resisting it.

Were the state of the poor more generally inquired into, and their disadvantages from lack of real Christian instruction in early life considered and felt, many things might be remedied. A serious responsibility is attached to those who care but for themselves, or who shrink from going into the wilderness, after that which is in danger of being lost. How precious is the example of our great Redeemer in His pity towards publicans and sinners, and in His readiness to heal all manner of diseases. Love to God and love to man are Christian feelings, and it is in the exercise of these that we are led to feel thankfulness for the blessing of existence.

To-day, (on board ship) was indeed an awful season, the vessel pitching so much that the pumps could not be used. The gales of wind were tremendous and unremitting. The waves dashing over the deck, and in their course destroying many of the

live stock, and no hope remained that the ship could continue long afloat, unless we might be favoured with some intermission or variation of wind. I was led to breathe the language of supplication, that if consistent with the divine will there might be some abatement of the distress. After this, a degree of balmy feeling came over my spirit with the desire to have submission in all things. Life appeared to hang on a slender thread, yet still hope lived, a secret belief was given that the present dispensation was for good; and my mind was prepared to say, "the will of the Lord be done."

Since leaving home my mind has been more sensibly impressed than ever, with the inestimable value to mankind of those precious results of sincere resignation to the influence of heavenly goodness, which are designated in the scriptures as "the fruits of the Spirit." O! that these may be evinced more and more among professors of Chris-

tianity, the truth would then make rapid progress in heathen lands, where much darkness dwells, and much that calls for Christian sympathy and self-denying labour.

We ought ever to keep in view that we are not our own—not our own masters, to do or leave undone what we please, especially while endeavouring to call others to the duties of Christian benevolence. Yet what watchfulness—what abstractedness of mind is required in those, who have to act as instructors of the people. What self-renunciation—what temperance—what willingness to take up the daily cross, should they evince, if they would keep themselves in body and mind disencumbered, so as to be ready for the Master's call and the pursuance of His work. It is an awful thing to be called to the work of ministering in things spiritual. May I be forgiven in what I have thought and spoken unworthily of this calling, and

in future be mercifully taught a strict and daily watch, so that qualifications may be received rightly to attend to the exhortation of the Redeemer; "Feed my lambs."

It is only by meeting the good in others, and by calling it forth, that good can be done in the Christian church and in the world at large. How important it is then, that the principles of true spiritual life should be cherished in our own minds and its prevalent dominion sought for.

I cannot forget, that "the good which is done in the earth the Lord doeth it Himself," and all that I can ask is, to be imbued with His divine power and presence, so as to carry along with me a savour of life, the influence of which may be felt by all with whom I come in contact. In fulfilling in our daily walk the apostolic injunction—"Let every one please his neighbour for his good to edification," may we be enabled to

separate without a secret sigh, when the inquiry is made "Wherefore have we met?"

Again and again has my mind been impressed with the belief of the desirableness of forming select libraries for general reading, and especially for the youth. Many who would be less guarded in writing for other classes of society, yet feel themselves bound to forbear encouraging what is bad in publications for children. On this account, books expressly for children are often both pleasant and refreshing to read. In forming a select library, it would be very difficult to find books wholly unexceptionable to us as Friends, therefore it might be best to look at the general tendency of a work and accept it, without expecting a degree of conformity beyond what we can hope to find in the present state of things.

I should be glad to hear of English Friends imbued with the best feelings, and with de-

sires to see the principles of Truth take root and spread more fully over all the professing nations of Europe, going into France, Italy, and other nations, to form little colonies, and to do all the good they could by the circulation of books ; by the formation of benevolent institutions, &c.

When in the scriptures of Truth we are exhorted to patience, to forbearance, &c., we must be sure there are trials for these virtues, not only from the circumstances in which we are placed, but from the imperfections of those with whom we have to do. We are too apt to lose sight of the obligations we are under, and to consider the failings of others a justification of resentful or dissatisfied feeling, whereas we ought, by patience, and unwearied gentleness, to endeavour, in divine strength to conquer and bring them to right feeling. What is wanted is, that implicit obedience and subjection to our divine Master, which keeps the mind

under a proper restriction in all circumstances. If the mind be directed to the Author of our being, whose we are, and to whom we are for all things accountable, it may be preserved in sweetness under all circumstances, and our intercourse with those around us will be in Christian gentleness, courteousness, and watchfulness. The all-powerful presence of the Highest, will subdue and regulate our feelings, and will imbue us with such a precious savour, as shall be acknowledged in its influence, even by those who are themselves unwilling to submit to its control.

It is a strong claim for humble acknowledgment and trust in divine goodness, that in our little assemblies for worship here, small as they are, we are yet favoured with some sensible feeling of the Saviour's merciful declaration, "Where two or three are gathered together, in my name, there am I in the midst of them." How sweet and sub-

lime is that worship which is in spirit and in truth, independent of the aid of outward forms, and evidently adapted to all countries, circumstances, and people, where the right feeling is awakened. Nor do I know anything so calculated to lead to the true spirit of worship, as to sit down in silence in the awful remembrance of the presence of the Most High. It is in this perception of the divine presence, that a refuge will be found for thoughts that tend to dissipate and distract from the spirit of worship. It would be a vain and indolent excuse for a dissipated mind, to allege that this feeling is not at our command. "Ask and ye shall receive—seek and ye shall find." Gather the mind under the name and power of the Redeemer, and His presence in the midst shall be known.

My attention has been drawn to the good which might be done by the instruction of the people in the principles of Christianity,

on a system that might be pursued by well-disposed teachers of schools—by mechanics or by agricultural agents. I fear not the test of such a system to the Scriptures of Truth. Did not the great master Himself appoint fishermen and others employed in useful labours, as the chief teachers of the people, in the great doctrines which concern our present and everlasting happiness?—and did He not, in Himself, present an example of the simplicity of manner in which the most sublime truths might be communicated, when “as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.”

J. T. and myself set sail for Sierra Leone. As we did not leave till afternoon, we were able to attend the forenoon Meeting, and were favoured, as we often have been, to feel we were not forsaken in this distant land. But why should I even say this *distant land*? Am I not still, through

infinite loving kindness, convinced that the earth is the Lord's, and the fulness thereof?—and wherever His consoling presence may be felt, *this is home*. I write this in Sierra Leone, where we were brought in safety, and to which point I was so satisfied, that my mind was rightly directed—that the waves of the sea, from which my natural constitution has often so sensibly and painfully shrunk—those waves, in this voyage, from the Gambia to this place, have appeared as solid ground.

The conviction which dwells with me is, we must seek to do what is right, whether we live or die in the fulfilment of our work. Of what little moment it is, whether life be a few years longer or shorter, in comparison with the importance of pursuing, with fidelity, the path of sincere dedication to duty. There is war between light and darkness in the earth—between the kingdom of the Redeemer, and the kingdoms of this

world—between good and evil—between happiness and misery. And what if the days of some be shortened in this conflict? If we are favoured to believe our names are written in heaven, no sacrifice will be withheld, from the fear of early removal. There are many causes that counteract length of days, which cannot be wholly avoided, even with the provisions of society, and the conveniences and accommodations of life. There is no cause to shrink from the prosecution of good by the over estimate of the desirableness of long life. My rest at present is in no temporal enjoyment; my future prospect seems much broken up in the contemplation of how much there is in the present state of the world, which calls for self-renunciation. I thought I should have suffered sensibly in the retrospect of privileges and pleasures that had been dearly enjoyed whilst in England; but now I cannot mourn their loss, being mercifully sustained by a con-

viction, that it is right for me to be here, and that everlasting goodness is graciously near to help. May I be enabled to follow the apostolic injunction, forgetting the things that are behind, and reaching forward to those that are before, may I press towards the mark for the prize of the high calling of God, in Christ Jesus.

I long that the desire after pure religious feeling may become more and more prevalent, and I cannot but fear, that the mere repetition of prayers, and attention to certain outward forms, often lead to a false rest, wherein the mind is left untouched, and cold—the tempers and dispositions wayward, and uncontrolled by that renewing influence which can alone lead to the harmony, order and true love, wherein is the sweetness of the present life, and the best preparation for that which is to come. Everything I have seen lately in Africa, or England, tends greatly to confirm my

attachment to the principles of real, genuine Quakerism, and an earnest desire is raised in my heart, for the prevalence of Truth among the nations of the earth, for, I believe, the happiness of the world would be promoted by the prevalence of these principles.

In the morning, in coming down near the piazza, I heard a loud sound from many voices, like that of a school-lesson on the national system. I supposed for a time it was a class repeating arithmetical tables ; judge then, how much I was pained, when I found it was the language of prayer. This habit of uttering prayers, appears to me so very inconsistent with devotional feeling, that I cannot but regret that it should be encouraged, and greatly desire that the feeling of true devotion may be more sought and cherished, and all expressions or professions of it forborne, that do not arise from the right source. How pre-

cious are simplicity and sincerity in all our ways, and most peculiarly so, in the awful profession of religious worship—the worship of that Infinite Being, to whom all hearts are open, and all desires known.

This morning G. Nylander has had an affecting request from some of the people in Leicester mountain, where they have neither school nor teacher, saying, “Dear master, do send a teacher—do not let us perish like the heathen?” G. N. encouraged them to hold such meetings as they could among themselves, as he was not able to send a teacher to reside among them. If such as these could be brought to feel how good it is to wait in silent recollection of mind before God, who has all power to help and instruct, and all goodness to hear our secret petitions; and if they could read the Holy Scriptures, devotional psalms, and well-chosen religious narratives, how much might such a meeting held in Christian

simplicity, be blessed to them ! They would learn to examine their hearts, and to be convinced, that the kingdom of God is not in word, but in power. I cannot but believe that the time will come, in which there will be such assemblies among sincere-hearted peasantry, both in Africa—in Ireland—in England, and indeed wherever the Scriptures of Truth are known and read. People are invited by the Redeemer Himself to gather together, even if it be by two or three in His name, and under His power, He promises that He will be present with them. The holding of meetings without any outward means of instruction, will ever I trust, be valued as an inestimable privilege in these and future days.

In our meeting on the Sabbath day evening, I felt how grateful it was to have been led, through divine mercy and favour, into a way of worship adapted to all places, people, and circumstances, where only the

heart desires assistance from on high, and acknowledges its dependence on divine power. How I desire that those who apprehend it best to use some form of worship, could be prevailed upon to devote one hour in the week to silent reflection before the Most High ; surely a voice would sometimes be heard through the silence, in language more powerfully arresting than any which is wont to strike the outward ear ! I cannot but feel again and again persuaded in my mind, that there is nothing the world wants so much, as the disposition and practice of quietly waiting for the redemption which is in Christ. We are told in holy writ ; If any man will do His will, he shall know through the Divine Spirit, of the doctrine, whether it be of God or no, and will he not attain in the easiest manner to this needful knowledge, by the silence of all within him before his Heavenly Father ?

I am convinced that the system of School

instruction should be combined with useful employment ; and that the girls should be taught from books the theory of domestic business, and in turns the practice of it. The boys should be taught agriculture and mechanics. Were young girls initiated well into house affairs, it might prevent in after years, not only the utterance of many harsh reflections, but the spoiling of much good food. Initiatory works giving general directions, would be valuable in conveying the theory of these different acquirements.

Went to Bathurst, and was much pleased with the humble, sincere, missionary spirit with which both the missionary and his wife conduct themselves. It was comforting to meet in G——, that genuine piety and solicitude for the fulfilment of the duties of the day, which are valuable beyond every other attainment. In the company of such, whether the feeling be uttered or unexpressed, there is a consolation which far

surpasses whatever we may find in persons of talent and other advantages, who lack this spirituality of mind.

Those who have seen the most of the people up the river, say it is a great mistake to suppose, that any school-boy who has just a little learning, may as he grows up be made a teacher among the Africans on religious subjects. On the contrary, many very acute reasoners are found among them, especially among the Mahomedans, who are generally represented as the most civilized and orderly of the African population. In England, people only see a few of those who have been slaves, and are mostly beggars, and too often judge from such specimens, of the race in general. But, on the back-ground, as Africa is with respect to civilization and instruction, and damped as its energies are by the slave-trade, yet could the most incredulous as to African capacity, have seen the Foulah, who

was here the other day, or many others who come with merchandise, particularly those in the Gambia, they would be convinced that such bright and intelligent countenances only need cultivation to raise them to their proper place in the scale of society. What judgment would be formed even of the English nation abroad, were only the most unfavourable specimens presented to view ?

I have inquired of many in this colony respecting the manner in which they were taken captive, and find that generally their towns were burned, in consequence of an agreement between the slave-dealer and their king, and they were seized as they escaped from the flames. Rarely those of high rank are sold, but chiefly those who are already slaves ; and they are thus passed from one to another, through many hands, till they reach the coast. When a town is burned, and the people are

seized in their flight, it must of course be a promiscuous seizure, yet in such cases, occasionally those escape who have friends able to ransom them. How would the Anti-Slavery Committee be stimulated in their efforts, could they but see the state in which some of the poor children remain, even after having been attended to for several months from the time of their rescue from the slave-ships. I am told the Portuguese try to prejudice them against the English, by telling them they will be eaten by them, yet their joy on landing here is often expressed in an affecting manner.

Let it not be supposed, after what has been said of sending inefficiently qualified young men as teachers among their countrymen, that *human learning* is to be regarded as an essential qualification for a religious instructor, but only that the inexperienced should not be put upon an attempt beyond their powers. Instruction

to an uncivilized country will best be promoted by acting towards the people in such a manner as will be dictated by Divine Truth. I would by no means condemn others, or improperly judge them; on the contrary, I am deeply interested on behalf of those, who have devoted themselves to this suffering country, yet by all I see and have an opportunity of observing, I am confirmed in the belief, that nothing is better adapted to the instruction and improvement of an uncultivated people, than to teach them, in simplicity and Christian sincerity, according to the leading doctrines of our profession as Friends.

European settlers who are not missionaries often complain of the want of occupation beyond their business, having no domestic society at home. Where there is so much of human life surrounding them, and while there is so much not only needing but susceptible of improvement, who

needs to be dull for want of employment? Is there not a sensible interest in watching the growth of a plant, and seeing it improve and increase in beauty? How much more pleasure then, in advancing the intelligence of human beings. If persons would only in Christian kindness, take an individual care even over a very few children, teach them what would be useful, and watch over their growth in knowledge and good feeling, what an increase of interest would be given to life in those thus occupied, and what good fruits might result!

In the house of Mr. Renner, of Gloucester, I was pleased with the simple and expressive language of a hymn sung in the family. The subject was, "Say unto the righteous, it shall be well with him." I should like to see a series of select hymns in addition to what I have yet seen. I would never wish devotional hymns to be sung except from devotional feeling; yet in meetings for re-

ligious instruction, and especially in meetings for children, I should not object to having read suitable hymns and prose, not as an act of devotion, but as religious reading to excite devotional feelings. Even then however I would prefer seasons of silence, to receive the convictions which it may please Infinite Goodness to impart to our minds, and to seek for ability to worship Him in spirit and in truth. I long to see this practice of silent waiting introduced into other societies besides our own. There is something in silence so consonant with the simplicity and sublimity of the Christian religion, with the worship of that infinite Being whose path is in the whirlwind and His footsteps in the great deep, and whose ways are beyond the comprehension of the mind of man, except so far as He is pleased to reveal Himself by His divine power and spirit. It is good to acknowledge, in silent humiliation of soul, our own littleness, weakness, and dependence—to adore the

goodness that invites us in spirit to look up to Him as the infinite and beneficent Parent of the universe. How fearful should it be to us to come before Him with unauthorized professions, instead of waiting in the humble and sincere desire of knowing His will concerning us. How much is the hidden life obscured by a rest in outward forms, in which the lips are taught to make professions that are frequently at variance with the real truth. O ! that Christians could see the necessity of cherishing above all things the heavenly seed—the seed of the Kingdom—and give it room to spread and grow under the refining and quickening influences of the Sun of Righteousness, and the gentle and refreshing dews of heavenly love. We must rest with respect to religious attainment on the right direction of the heart towards the source of everlasting goodness. No profession of faith in Christ can ever for a moment be substituted for a submission

to the redeeming and governing influences of His Spirit, which would bring all under his dominion and guidance. The subject is one of awful responsibility, and it may be thought that so full a subjection to the controlling power of the Holy Spirit is nothing less than Christian perfection; but who has attained to this? Let not even this inquiry lead us to lower the standard. Truth is Truth: and if we love the Lord sincerely, our whole life and conversation must evidence the fruits of such feelings. Duty, however, must be pursued, even in the path of self-denial and the daily cross. The practices and customs of the world may oppose, we may appear singular and fastidious, we may be tempted in many ways, yet nothing can justify a deviation from what we know to be right, or allow a neglect of known duty. Strength will be given, if sought from the Redeemer; and His grace will, under all circumstances, be found sufficient. It is only in subjection to

His grace and power, that we can have redemption, and not in any routine of mere outward performances, nor in any speculative professions of faith and trust. If, amid such professions, men will still choose their own ways, and refuse to submit to that daily cross to the human will, which is enjoined by the Spirit of Christ; if, instead of denying ourselves, and our own wills, and following Christ, we, by unsubmitted dispositions, and uncontrolled conduct, evince that we do not seek for and submit to His government, but deny Him, we may assuredly expect that He will deny us ; yet he abideth faithful—He cannot deny Himself. The standard of Christianity cannot be lowered by the mistaken judgment of its professors. The Truth requires, that “whether we eat or drink, or whatsoever we do, we should do all to the glory of God;” that a sense of responsibility to Him in all things should govern us, and even in the most common actions of daily life, we should acknowledge

and experience a subjection to His will, that He may be honoured by us in all things

The solemn injunction should often be sounded in the minds of every Christian, whatever be his office in the Church of Christ: "Be not conformed to this world; but be ye transformed, by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." There are various combats to maintain in the militant church, and perhaps in England, a chief one should be, against too much love of ease, and individual enjoyment of surrounding comforts, these too often unfit the mind for arduous duties; which, from the state of the world, both at home and abroad, are required at the hands of the sincere followers of Jesus.

Although all about us appears like a dark and cloudy day, yet I have felt the consoling belief, that heavenly goodness will still

support the Christian cause, and the language has again and again passed through my mind, "Ye are not straitened in me." May a watch be maintained against whatever would hinder the progress towards complete refinement from all that originates in self. I feel convinced the path of self-denial, and even of severe self-renunciation, must be my lot, if I would enjoy true peace, and act according to appointed duty. Let crucifixion of the will be endured, rather than the more terrible consequence of, "Ye have chosen your own ways, and shall be filled with your own devices."

Every sincere professor of Christianity ought to live in the remembrance, that he is not at his own disposal, or at liberty to choose his own ways.

It would be a good practice for persons of all ages, and in any season of life, to reflect, at the close of each day, as in the

presence of the Most High, on their feelings and conduct during the past day, and to present to themselves such inquiries as these:—How have I been this day occupied? Have I been diligent in the duties of my calling, and watchful with respect to my mind and conduct? Have I done anything I know was wrong, or neglected what was right to be done, and in what have I thus acted amiss? Have I spoken or acted unkindly towards any one, absent or present? Have I kept in remembrance the presence of the Most High, and sought to be redeemed from whatever is inconsistent with his will?

When we are awake in the morning, before we leave our rooms, to enter into the cares of the day, let us seek to have the mind directed for help to the Most High, supplicating secretly for strength to fulfil the duties of the day, and for preservation from everything that is wrong.

I have lately recollected the sufferings I at times endured when a child, in the contemplation of an *eternity* of being. It appeared so much beyond any idea that could be associated with time. I also remember the relief that I felt when still very young, by a perception passing over my mind like lightning, which caused me to understand that the Infinite Being had power to make me happy for ever—that eternity would be a season ever *present*, and that on the wisdom and goodness of God I might fully rest, even with regard to things utterly beyond my comprehension, seeing that all was under the control and guidance of an infinitely beneficent Creator. Soon after this time, having got into an unwatchful and comparatively indifferent state of mind, I felt reprovèd and depressed with the apprehension that it would be more salutary to me, to be even suffering as I had been, from the contemplation of unfathomable mystery, than relieved from

such suffering, to sink into a careless state of mind.

How utterly inadequate to the happiness of man is all that this world can afford where the arm of Omnipotence is not found a support in the day of trouble, and where the refuge which can alone effectually shelter is unsought for and unknown !

I feel it necessary to keep in view the salutary injunction, "Redeem the time." Much may be lost for want of proper dispatch in our manner of going about things, and for want of the right apportioning of time to different purposes.

My mind has been impressed with the truth, that "God is no respecter of persons, but in every nation, he that feareth Him, and worketh righteousness is accepted of Him." This conveys an awful truth—it is not any advantage of education, or talent, or

natural disposition, or any circumstance whatever, that can commend to His favour. It is only those who truly fear Him, and act on righteous principles, that can be accepted with Him. How much it is to be desired that we should *dwell* in this fear—and our ways and our doings be under the influence of this principle.

I have felt, and feel now, the want of greater dedication of heart, to be prepared to be as instrumental of good to the people here as is desirable. One may pass an hour in what is called civilized society, among persons whose characters are superior to many, and not feeling strength to give a useful turn to the conversation, we may come away with a spent, vapid feeling, and not be free from a spirit of mourning, both for ourselves and others. How much is it to be desired, that the standard of truth and righteousness should always be visibly held up, wherever the professors of Christianity

meet, yet without any forced expressions, or anything in conversation opposed to the real simplicity of Truth.

Near the close of our little Meeting to-day, I felt my mind affected with the consciousness, that although the Divine Being can only be known to His rational creatures by the revelation of Himself, so far as He is pleased to reveal himself to them, (and there is cause for the humbling inquiry, "Canst thou by searching, find out God?")—yet He leaves not Himself without witness of His power and wisdom, even amongst those of His intelligent creatures wherever dwelling, who are regarded as *the last of the least*, among the children of men.

"Redeem the time," is much in the ear of my mind. To lose short spaces that might be redeemed to useful purposes is relaxing to the habit, and especially for females,

who, by proper care, may have generally some little easy employment for intervals, not that the hands need *constantly* to be employed, or the mind always at work: bodily and mental relaxation is occasionally quite needful. We need the right appropriation of our days and hours, allowing what is needful for rest, in order to succeed in our occupations without hurry, neglect, or unnecessary fatigue. There is much advantage in *right timing* our employments, and we who profess to have schools for instruction, ought surely to show, that we have learned, or are endeavouring to learn to *do well* ourselves. Promptly to apply to the various duties of the day, even to those duties which may appear of minor importance, is salutary to the mind.

On First day morning, when A— T— and I alone were in the Meeting; my mind was impressed with a feeling, that I believe it will be well to keep in remembrance—that

we must *dwell under* the power of the cross, if we would hope to know the blessedness of the crown.

I well recollect the painful reasoning in my own mind, when inquiring in myself; whether I could be resigned to separate from my Mary, should duty call for it;—or whether such separation *could* really be required. My mind was *stilled in a moment*, as I sat in Meeting, by the silent but solemn appeal; “Shall I not do what I will with mine own?” May we *rest* in seeking only to *know* our heavenly Master’s will, and to be favoured with His guidance—and leave all events, anxious only to *follow Him*, and knowing that in thus acting, every good purpose will be the most effectually served, whatever may be the appearance of our conduct in the eyes of the world.

Do not the members of the Church of England, acknowledge something like a ces-

sation from outward exercises, when in the midst of the morning service, the organ is played without the sound of voices, and the minister, and all the people sit still?

In an account which I have read of one of the Church of England schools, it is remarked, that a pause takes place at a certain time, before leaving, and the children are recommended to reflect on the mercies of God, and on their own faults; the testimony borne to the efficacy of this practice is striking. It was remarked, that "nothing had been so effectual as a means towards leading them to acknowledge what they had done wrong, and to receive any favourable impression on their minds," or language to this effect.

I have cause to be happy and thankful, in being permitted to act in the service of others, although I may be as to earthly treasure, ranked with the widow who has

but two mites. The subject of regret is a want of a more prompt dedication, and more lively sense of duty to lead me from day to day.

I have had trials, and may yet have,—in one lately, which was solely of a nature connected with religious concerns, I was ready to say, as on some former occasions : How shall deliverance be wrought? Yet without any outward agency, or communication with any individual, my most merciful Father, has I trust spoken peace and deliverance, in calling my attention to deeply interesting duties, and giving me to feel how much cause I have humbly and gratefully to acknowledge His goodness in guiding my path into the way of peace, and supporting, when the billows seemed ready to overwhelm me.

What a favour it is to feel, that peace with all men (so far as I know) is the cloth-

ing of my spirit, and that no impediment from that quarter fetters my mind. I believe the docility of the child should be the habit of feeling with me. The watchfulness, which solicitously guards against whatever might tend to wound the best life, should be the state which we daily seek to attain.

I have much temptation at times to depressed feeling, from several causes and considerations, yet it enervates the mind, and I seem to lose mental strength when it is indulged. A conflict should be maintained against it, and a willingness live in my heart to do whatever may be required, how—where,—and when, without shrinking. But this renunciation of will is not at times an easy lesson. The power which is our support, if truly sought, will prove sufficient.

I have been thinking often within these

few days, that we, as a Society possessing, as many do, great accommodations at home, have need to guard carefully against that indulgence of ease, which disinclines to arduous and self-denying labour on behalf of the poor, and for the spread of religious improvement. O! that we may be enabled to keep guard against this relaxation, and shew gratitude to Him from whom we have received so many favours, both spiritual and temporal, by a devoted application to the welfare and improvement of others, as instruments in His hands who calls them to His vineyard, and imparts the power to labour rightly in it, whether in the lesser or larger departments.

It is at times difficult—yet I trust it will not be found impossible for me to look to a longer continuance, in having no employment by which to obtain an income for my own support. Perhaps, this may still be some years distant, and if it should, may

I be enabled willingly to pursue the path marked out for other duties ; and especially these three African translations—religious education in Ireland—and the promotion of a society in this country and elsewhere, for Christian improvement by friendly communication, on such subjects as are interesting, not only to the welfare of the poor, but to the happiness and well-being of every class of society. This communication to be truly effectual, should originate in that Christian feeling, which leads invariably in all classes and professions to the love of God and the love of man.

Spent the evening with a dear friend. We conversed on the different directions of benevolence, and agreed in the opinion, that there was deficiency in the result of measures, in which the outward condition of the people only was the subject of sympathy and care, and their minds left untended. I renewed the remembrance of Dr. Chalmers'

suggestion as to the necessity for a localizing system to bring the lowest and most neglected of the people into view.

I have felt within these few days, that it will not be sufficient to seek occasional opportunities only of retirement, but that I must not omit to devote a short season to silent feeling wherever I am, before retiring to rest, and also before leaving my room, to engage in the concerns of the day. I have been sometimes ready to conclude, that the last moments of an evening were not the best for such an engagement ; but it does not feel right to retire without directing some of our latest thoughts to Him on whom we depend for life, and breath, and every blessing.

The time seems near, when those among us, who desire above all things the, prevalence of the Redeemer's power in the hearts of people, should devote themselves yet more than they have done, in some directions for

the spreading of the Truth in the love of it. And there appears in the state of things in different parts of the earth, a loud call to devotedness, real devotedness in those, who have known through Heavenly favour, the powerful visitation of redeeming goodness, in the revelation of Christ in their hearts and minds, without sin unto salvation. It is this living experience of the redeeming power, that the world wants before and above all outward observances. Yet will the prevailance of this power not leave us languid and unengaged on behalf of others, but each in his sphere of apprehended duty, will, as Truth opens the way, be acting for the instruction and consolation of his fellow-creatures, in harmony with that pure principle which desires in all things to acknowledge God, and supplicates that He may direct the steps. I apprehend, that in strict adherence to the guidance of this Divine principle, some among us will be led to instruct others in the principles of Truth

and love. This instruction to be imparted without money and without price, from the written records which have been given for our learning, and from examples of such as have loved the Lord Jesus in sincerity, thus many gainsayers will be convinced of the love, that seeketh not its own, yea, it will prove by its actions the source from which it proceeds.

I think an association will be formed in the bond of Christian principle for promoting Christian practice, as the fruit of that principle; and that this institution will circulate through the press, in different parts of the world, strong appeals on the real nature and ground of Christianity, yet without any hard or violent attacks on the errors of such as have not been led to see the spirituality of the Christian dispensation, as more fully revealed in these latter days. It is not, indeed, the mere *assent* to the truth of this

revelation, but the submission to its refining and renovating power, that can bring peace and salvation. "Great peace have they who love Thy law," that is—who yield obedience to its manifestations, and conform to its requirings. Let us not dwell on the difficulties to nature. "Greater is He that is in you, than he that is in the world," was the consoling language conveyed to the disciples: and if obedience from day to day be dwelt on, hard things may be made easy, and bitter things sweet. Only let us not desire to gird ourselves, and go where we will—let us not seek to choose our own ways, but only desire to live to Him who hath loved us, and given Himself for us.

If we would have the prevalence of Divine power in our religious meetings, we must be concerned also out of Meeting, to bow in spirit before Him who made heaven and earth.

My path is encompassed with some trials of faith and patience, yet these must, I believe, be for the present silently submitted to, without any attempt to avoid them by efforts of my own.

If the heart be engaged to seek after good, let not feelings of depression sink the mind too low—never despair. He who has power to sustain, will often restore consolation, and at seasons bring joy after sorrow,—from a time of trial introduce unexpected deliverance. It seems now desirable to keep as it were in my tent, as much as may be, for a season, and wait for guidance. How greatly do I need the renovating power from day to day ! There is an awfulness in the path before me, and I feel the critical nature of several concerns that cannot fail deeply to engage me ; and I feel too, that unless Divine power shall be mercifully extended for my help and support, I must sink under a sense of weak-

ness and insufficiency, yet let me hope and trust in Him, "who ever liveth, and changeth not."

There is need to guard in our intercourse with each other, lest the eye be too much outward, and we lose that sense of the divine presence which should chasten all our thoughts, and keep our actions and our words—simple—the heart imbued with the feeling of his presence who is God over all.

After returning from Meeting, a dear friend sat down with us, (Dr. S.) and read the 40th chapter of Isaiah, which he said, had been much before his mind on the previous day. He with much sweetness and feeling, brought before us some subjects, which he said, often engaged his attention on the evening of the Sabbath day. The remembrance of the many Christian congregations, assembled for the worship of their

heavenly Father,—the number of pious persons in different parts of the world, who were feeling for each other, and desiring the enlargement of the Redeemer's kingdom. My mind was humbled, and enlarged in desire, that the sincere in heart, of every name, might be led more and more openly to engage in the labours of love, which are directed to the hearts and minds of the people, and for which I cannot doubt, but a qualification would be given, if the prevalence of the power of Christ in our own minds were sought before and above all things.

On the way between Tottenham and London, the impressive language of the 40th of Isaiah (particularly the five first verses) was brought powerfully before me. The great Sacrifice, by which comfort is brought to the Lord's people, and through which the warfare must be accomplished, the iniquity forgiven, and through the influence of which every valley shall be

exalted—the mountains and the hills made low—the depressed spirit raised—the lofty reduced and brought down, and I thought much of the time when “the glory of the Lord shall be revealed, and all flesh shall see it together.”

A feeling of the claims of Christianity, and a view of the purity and excellency, that a full submission to its influence would yield, accompanied with a sense of the short comings of myself and others professing its sacred doctrines, is painfully alive. Still I may acknowledge much that is very beautiful and excellent in many characters, who have not even attained to that degree of perfection which is the Christian's standard. I have been and am so circumstanced, as to be within the sphere of engagements of deep interest and of very extensive concern; and having to take a part in some such engagements, involves me in deep responsibility and often great

thoughtfulness. I am led also to the consideration of the state of things in society, both at home and abroad; the miseries and sins in some parts of the metropolis; the conflicting feeling, and various difficulties, in Ireland; the slavery and degradation of the poor in Africa; and the affecting state of things in the New World, both as regards the coloured population, and those who should ere this, have been, to a wide extent, their instructors in Christian truth;—a state of things altogether, which cannot be contemplated without feeling that there is much out of the Divine harmony. In past days I have rejoiced in the arising and spreading of light; but I knew not then the extent of the darkness.

Whether my time be longer or shorter in this present scene, it appears my duty and calling to seek after a spirit of watchfulness unto prayer. May I be willing to resign freely whatever is not permitted to

be enjoyed ; and that without ungratefully slighting those enjoyments, even of present things, which may be allowed, and which my nature may require, as the Society, and intercourse of relations, friends, &c.

A little hope was raised to-day, in Meeting, in the remembrance dwelling on my mind of that language of the Psalmist, “ Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God.” Yet of late, little of consolation has been known as in days past, whether in or out of Meetings. My own want of fidelity and attention to duty, is yet more to be mourned than even this, and is probably the greatest cause of what has been suffered. I minute these things I know against myself ; but I am not satisfied to do otherwise. If I live, I may compare this with some future day, and more fully see how it has been with me ; and as to what may be my allotment, it

was perhaps never less evident than at present, where, for the ensuing six months may be my occupation or my home. I have much cause for thankfulness, and cannot doubt, that unworthy as I am, providential goodness will still, in infinite mercy, direct my path. One thing is clear—there is abundant occupation before me.

We, as a Society, have to guard against assimilating with what is not consistent with our principles, and especially where, in a state of affluence, people of different societies may almost insensibly be led to depart from real simplicity in their manner of living, when answering what they conceive to be the claims of hospitality and kind intercourse with each other. How much need is there to guard in this quarter from, or rather seek *to be guarded* by a higher influence from, a relaxing and benumbing effect, which will be produced where the eye is too much outward; and

to watch lest the love of popularity, or the praise of men, mix itself so with the feelings of Christian sympathy, as to prevent the good to its full extent that might be done, if the mind were kept pure and in its true direction ; but danger does not preclude duty. Friends and others of different professions, unite in civil concerns,—in trade and commerce—they have dangers to encounter here ; but they go on. And shall not the claims of benevolence induce them also to venture on the course in which there may be unavoidably attendant danger, but not any unconquerable difficulties ? Persons of different professions may yet be united in the bonds of Christian love, and may help and strengthen one another. Let us propose such a union—let us seek to do good to the bodies and minds of our fellow-creatures, if so it may be permitted to us—let us follow our Redeemer whithersoever He will lead us ; and, influenced by His heavenly power, go

about doing good. Let us form plans of benevolence and social care, and of brotherly intercourse for good, that shall engage the attention of various classes, in larger or more limited spheres, each according to his ability and inclination, as minor instructors in voluntary schools, as visitors of districts for the loan of approved tracts, as visitors of the sick, of hospitals, or in whatever way social duties shall call attention to; whilst others guide the helm in the various local institutions connected with the concern. The present is a season of close exercise and conflict in various institutions; but Truth and love will spread, and eventually prevail, and conciliation without compromise should be the order of the day.

I feel that, as Friends, we have a part to take in Christian love to society at large, beyond what we have yet done, in the promotion of Truth and righteousness on the

earth, by the spreading of those principles which are professed by us, as a Society, and declaring, in the sight of the people, what are the testimonies given us to bear. How do I desire to see them more openly declared, in a way that may be presented before both high and low, rich and poor, so as to become the witness for Truth in the minds of many ! What is it that keeps us back from the more full and open declaration and promulgation of these principles ? Is it not, that we do not dwell in the light so fully as to bring us into deep feeling for those, on whom its renovating influence has been but little known ? That many experience this feeling I do not doubt ; yet its more general prevalence would induce, I apprehend, a much stronger zeal in desiring, with our honoured elder, George Fox, to see the Truth spread through the nations. There is at present, I believe, an inquiry in many minds concerning the principles and views by which

we as a Society are actuated. And, O ! that this inquiry might be fully met.

One thing is needful, *dedication* ; and for the rest, we may leave ourselves to be guided and directed as infinite wisdom shall see meet, and we shall be permitted to see what is right for us to do, or to leave undone.

How great is the privilege of leisure which I have enjoyed, and hope still to enjoy, to attend to suggestions for the good of others, whether arising in my own mind, or by the conversation of friends, and it is a duty to take care, whatever my outward situation may be, to retain, if possible, this great privilege, and to use it rightly, remembering it is a gift to be accounted for, to the beneficent Director and Comptroller of all the concerns of men ; who calls us as he sees meet, to work in any department of his vineyard, and will give finally the due re-

ward to all who have obeyed His call. Let not the eye of man be evil, because his Lord is good, or complain, because some who seem to have wrought as but one hour, shall be recompensed as those who to human view, have borne the heat and burden of the day. Obedience to His call, is the right—the good work, and this must, through infinite love and condescension, meet with final acceptance. There is nothing whereof to glory, save in the cross of our Lord and Saviour Jesus Christ, by submission to which, we shall become crucified to the world's spirit, and the world to us. How strictly ought we to guard, lest in being even rightly introduced into various companies, and to some in the higher ranks of society, we assimilate improperly in any degree with what is contrary to the self-denying, cross-bearing power of the religion of our Lord.

Have I not of late been permitted to ex-

perience a state like that described to have been poor Peter's lot in the time of trial ; "Satan hath desired to have thee that he might sift thee as wheat." O ! how great the mercy interposing ; "I have prayed the Father that thy faith fail not." Let me then not shrink from my remaining suffering, but be thankful for recent preservation through what has been felt—and may I be enabled to "trust in the Lord for ever," for, however, limited may be my own powers, "there is in the Lord Jehovah everlasting strength." I am constrained to acknowledge my low degree of faith, though never, I am disposed to hope, quite out of its exercise ; but how unworthily my heart has been limited in its views in this respect ! Confessing my desert of suffering, I have been led to petition for forgiveness, in and through an ever compassionate Redeemer, who "has borne our griefs and carried our sorrows," and by "whose stripes," His unworthy disciples

are mercifully brought to know themselves "healed." Never may this day of humiliation be lost to my remembrance, but ever in its recollection, excite the feeling of gratitude and praise, for every dispensation, whatever it be, which shall bring me to a deeper sense of infinite and unmerited mercy. Should trials yet await me, may I be enabled humbly to feel, that I have received many and unmerited favours, and may I submit without complaining to what may be against my natural will, or even greatly opposed to it. If favours should still be conferred, though undeserved, may all lead my heart to humble adoration of the Giver of every good : feeling that He is

"Good in his gifts, supremely good,
Nor less when He denies ;
E'en crosses in His sov'reign hand,
Are blessings in disguise."

Our first desire should ever be to prepare by resignation in all our ways, and with all

our hearts to His will, for the enjoyment of himself and of his gifts, even here, and for becoming through infinite mercy, finally of the children of the resurrection, who are as the angels.

At the funeral of a friend, my mind was under weighty impression of the necessity of cherishing a deeply reverential feeling before the Most High, who made heaven and earth, the seas, and the fountains of water, and who infinite in holiness, can only be worshipped in spirit and in truth, through the medium he Himself hath appointed, and in the subduing of all that is of our own nature.

Whilst I desire not, nor can conceive anything more sublime and delightful, than a silent assembling for divine worship among Christians who really feel the nature of the worship which is in "spirit and in truth"—I cannot but apprehend, that all are

not prepared to enter unaided by outward observances into this habit of assembling for a purpose so sacred. And I believe it right that we who feel it good for ourselves, should consider by what means the real improvement in devotional feeling may be promoted in others, not yet prepared for a system so divested of what may engage the senses; and to consider also whether this may not be done without the violation of any principle, which we, as a Society profess. Do we not, even ourselves, on some occasions, introduce written communications tending to stir up that which is good in the way of remembrance? Domestic instruction is considered as a part of duty, and the frequent reading of the Holy Scriptures in families as a part of our Christian duty as a Society. May we not rightly extend by written testimonials such instruction, in religious assemblies designed for the more uninstructed ranks of society, and also admit the indulgence of vocal music, pro-

vided that in so doing, the truth is not violated.

A grievous conflict of mind, arising from the fear, that should a provision be made for me, independent of my own exertions, there might be some painful fetter to my mind.

“ I feel for the poor, but what do I *do* for them ?” was the impressive query of a young girl, who afterwards *acted* to excellent purpose, as well as felt an affecting sympathy. “ What do I *do* for them ?”—to all who profess to feel as Christians for the wants and the sufferings—the sins and the sorrows of that mass of society, who, whether from misconduct, or unfavourable circumstances, or both, are dwelling in a land of plenty, but suffering poverty and want; and in a country abounding with means of instruction, yet a prey to ignorance, and victims to temptation, to crime, and to suffer-

ing, the inquiry is fraught with importance. We want a Christian institution in action, that will go deeply and fully into the state of the poor, and the causes as well as consequences of misery and neglected education. Education, comprises not school instruction alone for the poor, but religious care; and I long to see more of this in action among us as a Society. Might not Friends collect at their own houses the children of a little local district, and read to them and teach them once a-week?

Twelve months ago, we were drawing near the shores of England. Great has been my suffering at seasons since that time, and in the last two months, amidst close conflict, I have been ready to cry out in secret, "When shall it be with me as in days past?" When shall I again know something like a home and certain prospects? But let all this be left to my Lord.

I will be thankful that in Meeting and in retirement there is a feeling at seasons solemn and precious. Yesterday, I was much favoured in this respect, and longed to grow in the sense of the divine presence. I may thankfully acknowledge, that I have cause to be happy, and to dwell under a grateful sense of Divine goodness.

How earnestly do I desire to know the day in which the powerful and subduing influence of the Redeemer's spirit shall be so humbly *felt* on the minds of professors of Christianity, that His sacred name shall not be uttered, nor subjects connected with the everlasting kingdom ever spoken of, but with humiliation and reverence.

How very painful is it to hear at seasons a plea for what is called the cause of Christianity, urged in hardness and even bitterness of spirit, and the sacred doctrines of the gospel spoken of, in a way which shews

that the self-righteous pride and exultation, which our Redeemer so forcibly pointed out as an object of His condemnation is still unsubdued.

To-day, I have been to Gracechurch Street Meeting. It was silent, and I do not know that at any time my mind has been favoured to dwell under a more weighty feeling of the sublime and heavenly nature of that worship, which needs not the intervention of outward forms, but falls down in spirit before Him who formed Heaven and earth, and who sees all that is passing within us. What can we desire more than to be partakers of a privilege so precious, as to dwell in silence before Him, seeking only the influence of His heavenly power to operate to the renewal and refinement of our spirit? Near the close of the meeting, my mind was deeply impressed with the awful language of the text, "I will dwell in them, and I will be their God, and they shall be my people."

That is, I will abide in them by my holy influence—I will declare my power in their dedicated and righteous walking before the eyes of the people. I will be their God, and they shall declare, by their life and conversation in the world, that they are my people.

The great point is to know our calling and to pursue it, and infinite goodness will provide what our nature requires of the solace of friendship. I want the quiet domesticated feeling in social intercourse, which is enjoyed often in distant parts of this country, remote from the metropolis. In the present state of things here, many are so engrossed with cares and occupations, that there is but little leisure for that kind of intercourse: yet how often has it been found both refreshing and stimulating to that which is good.

Let a fair appeal in open day be made to

the consciences of the people to help one another, because it is their Heavenly Father's will, and because, His will ever leads to the happiness of the giver of the friendly aid, as well as to the improvement and comfort of its receiver. I am ready to fear that sometimes people who might be instruments of much good, were their own minds sufficiently prepared for it by a humble feeling concerning themselves, and a reliance on the aid of Divine Providence, are hindered in their usefulness by too much reliance on their own doings, and a propensity to attribute only what is due to Divine direction and blessing to some other source—at least to be too much elated if success attend. It is easier to express in words, than to declare in action; “Not unto us, O Father, not unto us, but unto Thy name be praise,” should not our inmost hearts acknowledge that in reality to Him as the mover of every thought, and the supporter of every good act, to Him alone the praise is justly due,

and that instruments can only, as instruments, fulfil His pleasure?

Whatever may be my future allotment, the present season will be remembered as a season of close conflict—sometimes cheered by the opening prospects of good, and sometimes depressed by a sense of suffering, which perhaps ought not to be so keenly felt, and which can only effectually be overcome in present circumstances, by a reliance on Divine Providence, and an entire submission to whatever may appear to prepare me for the more fully accomplishing what I have apprehended to be my calling. To live the servant of the poor and the uninstructed, let me be satisfied with a life of abstraction—of divestment as to property, and seek only to be a humble follower of Him whose kingdom was not of this world. May I neither desire nor seek to live as in the world's spirit—but to be above all things *perfectly redeemed*.

To-day the sentiment of the apostle was brought with lively feeling to my view. Not as though I had already attained, or were already perfect, but this one thing I do, forgetting the things that are behind and reaching forth to those things that are before I press toward the mark.

During last night, I awoke, and remembered to have had brought to my recollection in sleep, the blessed Redeemer's communication with the woman at Jacob's well—one with whom the high-minded would have scorned to communicate; but His mission was to pour forth good counsel, and point out the means of healing to all ranks, and stations, and descriptions of mankind.

Sometimes I have been induced to forbear sitting down quietly alone, from feeling so unprepared, and afraid of not attaining to more than a *form* of retire-

ment ; but it is brought to my view, that we must supplicate inwardly, as we may be enabled in the little strength we have, for ability to resign ourselves to the guidance of infinite love, and to follow Him day by day.

I feel this morning cause of thankfulness in the guarding care of infinite goodness, and a sense too, that in the path I shall yet have to tread, there will be calls for the exercise of watchfulness, although without the fear that would cause bondage.

I am sensible that the acknowledgment is due to Infinite goodness for the peace with which my mind was favoured yesterday. There seemed something over us, which I could not but regard as an evidence that the "friend of publicans and sinners" was directing our path. May what shall be entered upon in this cause be done as unto Him.

Let those who have tasted that the Lord is gracious, feel and acknowledge they are not their own. It is evident to my mind, that in order to the just attention to the duty of my day, a considerable degree of abstractedness will be required, and a deep in-dwelling with the principle of Divine life, and an habitual turning away from things that would direct attention, and draw too much outward. Let me not consider what others think or expect of me, but rather what my Heavenly Master is requiring. And may I not in recurrence to excruciating sufferings in days long since past, feel that I am in degree to be weaned from all this world can give, and to be devoted to the service of the Master and His cause alone:—but, O! let me not look outward but inward, and see there what is taught and what is required, and thus be favoured to know and be prepared for what yet remains to be done by me. Perhaps no more interesting duties

will ever call my attention, than some which are immediately before me. What a favour it is to have health and comparative quiet of mind to enter on these engagements. It is now thirty years since my mind was decidedly turned to seek its peace in the redemption that is in Jesus, let fruits now appear more evidently than they have yet done, in dedication of heart and life, and daily breathings of spirit to Him, whose holy and beneficent pleasure it is, to renew strength to them that have no might.

The great Parent of the universe can prepare for every duty, and but one thing is needful—to dwell as at the Redeemer's feet, and hear His voice, and seek to follow Him. How precious is the quiet into which the soul thus favoured is led, even amidst varied and arduous engagements! How infinitely great is the goodness of our Heavenly Father, who unworthy as we are,

still condescends tenderly to invite and direct us to scenes of duty, with the indubitable assurance, that He will be with His weak dependent children in every sincere attempt to pursue the path to which He is pleased to direct.

Let us feel the importance of our state as immortal beings, and with earnest solicitude of heart, let the inquiry daily ascend to our Father who is in heaven ; What wouldest Thou have me to do? What wouldest Thou have me to leave undone? It is not in the mere avoiding outward evil, that we can hope to stand with acceptance in the sight of our Creator, but in that *renewal of the heart*, through the *Heavenly Spirit and power of our Redeemer*, in which *all our motives become purified, and the love of God, the reigning and ruling principle of our life and conduct*. And as this pure love gains ascendancy in the mind, all fettering fear is banished—and that language

is known from living experience to be a truth; "Thou wilt keep him in perfect peace, whose mind is staid on Thee, *because he trusteth in Thee.*" Let it be our daily prayer, that we may be favoured to attain, and to dwell under this inestimably precious and sustaining trust. I have had abundant cause to feel that I am in the hands of a kind and merciful Providence, who will supply everything needful for me, and who, I believe, at present, calls me to think not for myself but for others. Still I am favoured to say, that I am not aware of owing any man anything, but the fulfilment of the great command "Love one another." Let all that may be permitted me to offer of time, and thought, and feeling, be humbly and diligently devoted to the cause of Him to whom all is due.

At noon, in the retrospect of a Meeting, at which I had been, although sensible condemnation was not felt, yet it was evi-

dent, that an attainment beyond what had yet been fully known must be sought after by me when thus gathered with my friends—an attainment in individual exercise before the Most High, more deep and unremitting during the season of assembly. In the preciousness that spread over my mind early in the morning, trusting in the Lord, and seeing and feeling His goodness, I was fully aware that such a state of enjoyment could not be expected to continue; yet wished that if hereafter seasons of great trial and suffering be permitted, I may be enabled to recur to present feelings, and to thank God and take courage. I had some obscure prospect even when very young, of some of the difficulties and enjoyments that might be experienced in passing through this scene of probation. Have I not been brought from happy experience, unworthy as I am, to acknowledge, that there is nothing of enjoyment in this world, not even in our natural and allowed affections,

comparable to the precious feeling of Divine love—the in-dwelling sense of the *goodness of the Lord?*

Alas ! the great evil is, that many imagine they have performed divine worship, when they have uttered certain prayers and professions, without considering whether those professions are sincere, and whether the tenor of the life and conversation corresponds with them in the sight of Him who searcheth the heart.

The accounts we hear of the darkness and sinfulness of many parts of the world are heart-affecting, and though we may see much to lament in England, there is yet much to console. O ! that the beneficent Parent of the universe may be pleased to lead in a plain path, those who have been in a degree baptized into the feeling of the misery of man when separated from the Divine harmony.

“ There are diversities of gifts, but the same Spirit, and there are diversities of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all.” Never can ‘this one Infinite power which operates by its manifestations to every man, lead, or authorize any in the *profession* of feelings which are not present in the heart. Professions of repentance and of love, and of dedication, when they spring not from the right source, but are at variance with the real state of mind in those who utter them, must be a mixture of that which is of the world, and not of the Father—they originate in a want of that discrimination, which remembering that the Most High is a discerner of the thoughts and intents of the heart, fears to utter a word of profession in His Sacred Name, which He would see inconsistent with the thought that is passing there. O ! that the professors of the Christian name could see and

feel this, O ! that they would seek for Truth to guide and govern all their doings.

Everything that we witness in the most degraded classes of the people in this metropolis, confirms the conviction, that it is to early religious instruction and useful occupation, that we must look as the great instruments which Divine Providence will use for the restoration of the people in every country, from the state of vice and misery, which is, in its present consequences and in its future prospects, when contemplated in a near view, so dreadfully appalling. The unhappiness is, that so many in the other classes of society, living in ease and indulgence, and reluctant to enter into what is painful and difficult, are too much disposed to turn away their eyes from the real state of the people in the lowest ranks, and to consider the evils that exist, as arising from some unavoidable cause, which is not their business to be at

the trouble of investigating. This *coldness* in one class of society towards the other, is, I fear, a cause of greater misery and even sin, than the open violence with which the world has been, and is still afflicted.

Wars and outward discord with all their horrors display themselves, and the evils and sufferings they cause, induce in time their termination,—but the misery that arise from cold unheeding neglect, leaves its victims to pine and to suffer in secret, until they often become a prey to violent temptation to crime, which must, we cannot doubt, bring condemnation, not only on each individual, (for none are compelled to do wrong however tempted,) but also on those who might have been the means of shielding them from temptation, and *would not*.

Schools, and the care and instruction of little children are near to my heart. Yet I wish to be understood, as desiring by

suitable and comprehensive religious instruction, to incite to *religious feeling*, and to the cultivation of Christian principles; not to make any attack in public schools on peculiar sects; but rather to point out what the Scriptures teach, and have each to form in future his own conclusions, as to what particular profession he can most satisfactorily adhere to. This plan appears to me best, for it is very possible to proselyte from system to system, and to infuse a theoretic knowledge of particular doctrines, whilst the heart continues unrenewed by the influence of the Redeemer's power. To incite to a desire for the attainment of this *renovating influence* on the mind, is the great object, and without it, systems, and theories, and professions can be of little avail. May we be taught to guard against the errors into which many have fallen, of resting in knowledge of doctrines and correct views, and of not submitting in Christian simplicity to the reducing and controlling

power of Christ, which leads to secret piety and real benevolence.

People may talk and avow Christian profession, without suffering its influence to lead to that self-denial to which our Redeemer calls us, "If any man will be my disciple let him take up his cross daily, deny himself, and follow me." We should dwell deep, to hear amidst the passing varieties of life, the secret voice of the witness for Truth within us, teaching what it is to deny self, renounce all self-complacency and self-seeking, and desire only the prevalence of our Redeemer's power and His glory. Let the truth and the love of it, govern in all that we do, and think, and say. This is the state, in which, not being conformed to this world, we become transformed by the renewing of the mind, and are thus taught to prove by the prevalence of the light, what is that "good and acceptable and perfect will of God." It is only

as the will is bowed down before the Father of spirits, and made subject to Him, that we can expect to see clearly and discern between that which serveth God, and that which serveth Him not. O ! that some may be willing to dwell under this humbling, baptizing power—in and near to this great city, in which Light is so evidently at strife with Darkness. May some be willing to be as in the fortress, and to watch, and by a Christian warning give notice to the combatants of the approach of their enemies. How deep and how dedicated should be the dwelling here ! How closed the ear against what might divert from the sound of the Master's voice, and how watchful and retired to keep the spiritual senses rightly alive and attentive ! Truly we should remember “ we are strangers before Thee, and sojourners as were all our fathers, our days on the earth are as a shadow, and there is none abiding.”

Is not the love that rejoiceth not in iniquity, but rejoiceth in the truth, opposed to the feeling which displays gratification at the errors of others? If love prevail fully, shall we not, in loving our neighbour as ourselves, feel pain for whatever we see erroneous or wrong in others; and neither be pleased nor even amused with what in any degree lowers their character?

I have read with deep interest Campbell's *Observations on the Anti-christian tendency of Modern Education*, and trust that Divine goodness is leading the minds of persons in various places, to feel what Christianity demands in this great cause—the education of the young. I have also been greatly interested, in looking into the two first numbers of a series of books for elementary instruction in *Natural History, on Scriptural Principles*, by Henry Althans. The spirit and feeling in which a book is written, always appear to me as its most important

character,—it should indeed be correct as to the knowledge it professes to convey ; but whatever that knowledge may be, it should be conveyed with a reference to the feeling in which it is written—and of course to the Great First Cause. No doubt rests in my mind, but that there will be formed some association for promoting Christian education, by a provision of suitable books ; but it is evident that this will demand much application of time and talent, from the humblest agent who would devote himself to the work of nursery education, to the Christian philosopher prepared and qualified through high attainments and religious feeling, to impart knowledge to those who are to fill the more influential departments of society. How greatly important is it, that all should be so imbued with Christian principle and feeling, as to be prepared to fill the stations allotted to them, in a manner consonant with the awful but too much neglected injunction, “ whether ye

eat or drink, or whatsoever ye do, do all to the glory of God."

I felt this morning a painful conviction of neglect, in real and continued application of heart to the Father of mercies for help and strength. Without this spirit of true prayer, how can we expect that the best life shall flow in our minds.

In the vicinity of this great metropolis, I have been ready to long for a solitude, but let me remember the prayer of the blessed Redeemer, "that His disciples in their day of probation might be kept from the evil." My nature needs the powerful and perpetual influence of redeeming love to be preserved from evil. O ! that patience may have its perfect work, and that nothing on my part may be lacking to prevent me from being favoured to know the leadings of Divine goodness, and as walking in the path

by Him appointed. I regret the want of more quiet and thankful subjection during the year that has almost past. Anxious thought concerning my own future allotment, has at times I fear prevailed, when I should rather have said in humility of heart—"Thine is the earth and the fulness thereof, do with me what Thy wisdom shall see best; and permit me only to walk in the path Thou shalt be pleased to open."

May I trust to that care which has ever hitherto befriended me, even in seasons of closest trial. Have I not been favoured with health—with truly kind friends—with willing coadjutors—yet I have not sought to be subdued to Thy will, and to dwell in that humility and love which the prevalence of Thy power in the mind must ever give. Pity and forgive, and let my Redeemer's power be known in the entire and full renovation of my whole nature,—that I may know from happy experience, what it is "to

dwell in Thy house, and to be still praising Thee," and may no influence of a misleading nature be suffered to prevail on my spirit to the injury of others, whom it is Thy will, we should rather strive to bring into more watchfulness and dedication to Thy heavenly will. Great will be our condemnation, if after being favoured to know and feel that Thou art good, we fail in seeking to draw each other into the heartfelt acknowledgment of Thy divine power and presence. How great is the responsibility that rests on those whom Thou hast called to be as leaders of the people, and who are looked to for an example of what should be the Christian and the Christian's practice.

How do we need to watch and pray, and to improve the opportunities for daily retirement before the Father of mercies. Suffer us not, O Thou most merciful, to become as the heath of the desert, insen-

sible when good cometh, but let us be awake in heartfelt supplication toward Thee.

What I feel that I need is, the precious supporting influences of heavenly love to guide me in my way—to teach me every day, to preserve through the Redeemer's power, that heavenward bent of mind in which the light in its clear and indubitable power may be known, and the spirit of a poor humbled dependent creature may be redeemed from itself, so as to become an instrument in the ever blessed Saviour's hand for the instruction of His little ones, in the things that concern their everlasting peace. Let it be remembered, that true and living faith has the promise of the removal of mountains; and let me remember the precious truth contained in the language of the 90th Psalm, "Lord, Thou hast been our dwelling-place in all generations;" and also may I remember the application in the concluding verse of this psalm.

What I need and long for, is a state in which prayer shall ascend from the altar of the heart without ceasing, and every care be committed to Him, whose it is to guide His dependent creatures at His pleasure, in a way that they know not, and in paths that they have not seen. Let me ever fear to give way to any imagination of my own, in looking forward to a future allotment.

Monthly Meeting day, preparatory to the Spring Quarterly Meeting. This is always in its return, to me an interesting day, when I can unite with dear friends in entering into the state of things among us as a Society. This Meeting seems as the renewal of the year, and a time in which we are afresh called upon individually, as well as collectively, to search and try our hearts, and to consider our ways, whether they are such as will tend to *peace*, when the work of the present day shall be near its close, and the things of time receding

from our view. I feel much cause for thankfulness in the belief, that everlasting goodness is near to help, and the encouraging language of; "Fear not—I am with thee," seems evidently and mercifully extended.

May I be favoured watchfully to guard against any temptation to impatience or resentment, in some circumstances that may present a degree of trial in this respect, and may I ever feel disposed to grateful acknowledgment of the goodness of God, that shall absorb all considerations concerning myself, and give me to feel that what I have to do is to follow my Redeemer. Let me be very watchful, and earnestly disposed to supplicate for the *single eye* in every important conclusion; and in all my doings, not to be biased by any single act, and especially not to any act of importance, by the consideration of what others would think or choose, further than as acting in

unity with those of sincere feeling and right judgment; but seeking before, and above all, to know and to pursue that which the Lord my God requireth of me.

I know that Thou canst do everything, and that no thought can be withholden from Thee. Teach me, O Thou most merciful, quietly to pursue Thy Will, so far as I may be enabled to comprehend that will concerning me, and make me ever willing to bear the burden Thou shalt be pleased to appoint—"looking unto Jesus."

The secret lesson for to-day seems to be, to guard against being ungrateful, more especially to the ever-bountiful Giver of every blessing. Let my spirit acknowledge His goodness in my secret retirement from day to day, and never neglect retiring for this sacred purpose.

O ! Thou ever-beneficent Father of the universe, look on Thine unworthy subject, who, in the feeling of much deficiency, almost fears to take up the name of *Thy* servant, and be pleased to make the path plain before her, that it may be fully seen what shall be done, and what left undone, and let nothing be withheld in which Thy cause and the honour of Thy name shall be concerned. Be pleased in infinite mercy to preserve me in watchfulness looking unto Thee.

There are some seasons, in which we feel, either from fatigue, want of health, depression of mind, or other causes, so little prepared for mental engagements, that we can hardly expect to enter upon important concerns to much purpose ; yet even then, after rest, a change may often take place, if strength be sought from the right source. The remembrance of how little we seem capable of at such times, should

stimulate us to make good use of the hours that are given, when a good share of health, quietness of mind, trust in Divine goodness, and freedom from excessive fatigue, seem to point to us, that it is a season for the steady prosecution of duty.

Lying awake in the night through a storm of thunder and lightning, I remembered what was heard from a young person in the *Kent*, East Indiaman, when on fire, who on being told the vessel was likely soon to be blown up, kneeled down and said ; “ Even so, come Lord Jesus.” How desirable to be ever ready for His summons, whenever or however it shall be given. How is such a state of preparation to be desired, more than all the treasures and enjoyments of this fading world.

Had I to choose any one of the various denominations of Christians from

those at present in existence, I have no hesitation in saying, that of Friends is the best adapted to myself; but to say, that it would, in its present habits, be best for all people, is what I am not prepared to do. The question is, How shall we meet the state of things as it is? Do not many Friends feel and acknowledge, that the people are more interested and attracted by a more tangible system of conducting Meetings for instruction than ours? How, then, can we meet this state of things, and do our part for the general improvement of society, without violating truth in what we allow? If my way may but be made plain in this concern, how much should I feel of thankfulness.

Much good might result, if those who at seasons enter into the spirit of worship were to assemble in each others houses, and read, communicate, sing, wait in silence or pray together. Would it not be well,

if we had among ourselves some minor meetings as a preparation for the larger? Would it not be more easy by this means to repress too forward appearances in the ministry, than when these appearances are so public as at present? I trust that ere long, we may have at least one assembly occasionally for mutual incitement to good, in which should be read extracts from reports of societies of Christian instruction, and from writings tending to religious improvement, leaving time also for silent and quiet feeling on what has been read, and for any remark in the freedom of Christian love. We do at seasons need aid in the direction of the mind in devotional feelings. This should be sought from the source itself; and I do trust, there will ever be preserved devotional assemblies, in which there shall be no interference in the direction of the mind, but that which is apprehended to be of Divine guidance. Are we not authorised from the Scriptures of Truth,

and from the example of our Lord, to read on some occasions the Scriptures in our assemblies? And might we not without professing a devotional act, have the Psalms, &c., read, whilst the congregation stand, and by some short introductory address, have their minds called to the remembrance that it is a duty, and our highest privilege to have *the mind* directed to the infinite and adorable object of worship.

What we have to do individually, is to labour in sincerity of heart, in great or in little things, as each in its season may be appointed, seeking only to have the heart rightly engaged. It is in the aggregate of little things, that a great amount of good is seen, and in this beneficent arrangement our Heavenly Master is pleased to permit, that even the last and least of His flock may take a part, and not that the whole field of duty should be occupied by a few.

I was much struck last evening with the thought, that although the distribution of small tracts by weekly loan, is even among the lowest order of society, an excellent means of inducing the mind to turn toward that which is good, and of bringing the general state of poor families into view, so as to lead them to other measures for their improvement; yet that the advantages of this distribution, are not by any means *confined* to a low, or untaught condition of the people, but greatly applicable to one of considerable advancement. It will always be a likely instrument of good to lend *well selected* tracts in a kind and friendly manner, and particularly to children and young people. The *variety* will please, and persons of judgment, discretion, and piety may use their leisure and retirement to excellent purpose, in making a judicious selection of instruction, to pour into the domestic circles of many little families for good.

“ And in that day shall be a root of Jesse, which shall stand for an ensign to the people, to it shall the Gentiles seek, and His rest shall be glorious.” These words are contained in a page of Holy Scripture, on which I have this morning opened, and how precious is the prospect of such a state as they represent. May all our desire be to lead those whose everlasting welfare we seek, to this sacred ensign of the people, and to His glorious rest—the rest in Him, and in His heavenly guidance; and may we, as a Society, do our part, especially by the influence of Christian education, in leading others to that rest which remaineth, even in this life, for the people of God. The attainment of the living principle, and the dwelling under its regulating, actuating, quickening influence is what we should desire.

My mind has been drawn towards little children, in whom reason and reflection are

just beginning to dawn, and I think we want some outward and attractive means of drawing their minds to devotional feeling. This even in regard to *little* children, should have the pious and good for its agents; such as act from the purest and most disinterested motives: their efforts should commence as soon as the mind is capable of receiving Heavenly truth, and how very early has the Infant School system proved that to be; children, I think, should be assembled occasionally to seek the spirit of prayer, and to be instructed in such Christian doctrines and precepts, as their opening minds are prepared to receive.

My calling is for the present much with the poorest and youngest, and most untaught of the people, and it is right my mind should be brought into sympathy with their state. But where the life prevails, it is known to be more than meat, and the body, the substance, more than

the raiment with which it is clothed : still it has pleased Divine Wisdom to appoint the maintenance of life, and the shelter of the body by such outward and tangible means as are suited to our present state—and as in the natural, so also it may be permitted in the spiritual.

“O that men would praise the Lord for His goodness, and for His wonderful works to the children of men.” It is in the alienation from Him, in the want of subjection to His heavenly will, that the disorder and misery of mankind consists, and whatever brings man nearer to a submission to His divine government, leads to harmony—to order—and to happiness. Why then should we have any thought or care in comparison of the desire for entire redemption in Christ Jesus—that redemption of the soul and of the heart, which will bring forth its influences in,

and upon the whole body of thought, and converse, and conduct.

May it be permitted me to pray, that if consistent with the Divine will, I may yet see Africa once more before the close of my pilgrimage. I know that the Most High can accomplish His own designs when and how He will, and that all our care should be to dwell in His will, and from day to day, be desiring before and above all things to follow Him.

May my heart be daily turned to the remembrance of redeeming goodness, and imbued with that feeling of love, which would desire that even the publicans and sinners should "behold the Lamb of God who taketh away the sins of the world," and come unto Him. May I dwell under the sense of His fear, and in that become more and more divested of the fear of man, or of any fear that would hinder me from

growing in grace, and in the knowledge of God, and of Christ Jesus our Lord.

“Ye shall not go out with haste, nor go by night, but the Lord shall go before you, and the God of Israel shall be your rere-ward.” —Isaiah lii. 12. This language has been applied with a power to my mind that cannot be mistaken as to the source from whence it proceeds; and I have believed that in the prospect towards Sierra Leone, and in the views of some home duties of deep importance, it is right I should keep in remembrance, that not by any power that I can command, will the designs that have been in a degree unfolded before me, be promoted, but only as Infinite Wisdom shall guide, and open the way, whether in Africa or in England.

How much do I feel the need of a sup-
plicating spirit more generally prevalent
with me, both in and out of Meetings. The

sense that this has not been as it should have been, and of the consequent lack of spiritual communion, has often caused the evening of the Sabbath to be a time of depression. O! when shall I feel the intercourse with the Father of light, from whom comes every good and perfect gift, to be so open and unobstructed as to give that perfect peace, which is the result of having the mind staid on Him, and to dwell in this peace from hour to hour, and to know its predominance in my lying down, and in my earliest and mid-day thoughts and avocations. I do not say that my mind is wholly a stranger to this precious privilege, but I greatly desire its more general dominion in me, and a greater fidelity to the unfoldings of that Light, which would in all circumstances rightly guide.

All I have to desire is great watchfulness unto prayer, and great fidelity in waiting for, and in following the Divine guidance

in all my ways. "In all thy ways acknowledge Him, and he shall direct thy steps," is a truth which my heart at this moment feels.

We had so fine a sail for the first eighteen days on our way to Sierra Leone, that we could work and write as on shore. Afterwards high and fearful squalls came on, and were so awfully strong that the ship was nearly wrested from the helmsman, and the captain feared we should have been lost. Ah! how little at that moment did all human things appear in comparison with the great work of preparation for appearing before a Judge of infinite purity, and mingling through redeeming mercy with the spirits of the just made perfect. It was a season I desire ever to remember with feelings of humiliation and thankfulness, and I fully believe that in this as in other seasons of dismay, the judgments of the Most High are like His mercies; "True and righteous altogether."

O Lord, Thou art great and good, and canst in thine own appointments, not only humble us unto the very dust, but cause us to rejoice in hope, because of Thine own designs of mercy. In this remembrance of Thee my heart shall rejoice. Thy Divine Providence is opening the way in various directions to much good among many people, and more and more shewing, that Thou hast it in view to teach and strengthen those who love Thee, and to help, and guide the weak. I will (Thy Divine help enabling) endeavour quietly to pursue the path of humble duty, and look to Thee for help and guidance from day to day. Give me, O Father, suffering, or consolation, as shall eventually be best; permit that I may be taught Thy will, and to pursue it, whether to the praise or dispraise of those around. Accept my thanks that Thou hast given me, in Thy beneficent kindness, enough of favour with endeared and justly honoured friends, to act with

them in concerns of near interest in Thy cause. Enable me to overcome all in my own nature, that may yet remain opposed to that which is not pure and spiritual, and make me wholly fit to meet the final summons, from this state of trial and of pilgrimage, whenever that summons may be sent.

Let me watchfully guard against any anxious care, but to know redemption in my own mind, and to feel my dependence on Heavenly help : may I solicit Divine guidance from day to day, and devote my heart and my all to the advancement of the Redeemer's cause. I feel sensibly that I have nothing to give that is not first received, and that it is indeed a favour calling for deep humiliation and thankfulness, if I may be permitted to be in any degree an instrument in the Redeemer's hands. A preparation of heart for this is ever wanted, and well may we remember

the declaration of our Saviour, "There is none good but one, that is God." No source—no foundation of our own—debtors—debtors we are to redeeming mercy for all that we have and are.

Again, I feel it is due from me to "*trust* in the Lord," being persuaded that none ever trusted in Him and were confounded—to adore Him in humble gratitude—to acknowledge daily His mercy, and to thank Him for preservation—every degree of grace bestowed calls for love to Him: May I seek to love Him more and more fervently—always day and night to confide in Him, believing He will do all things well. Has He not been better than all my fears, and good to me beyond my hopes? when the enemy has sought to sift me as wheat, has not the Redeemer's intercession prevailed, that my faith fail not? O! let me trust in Him evermore, not leaning to my own understanding.

First Month 1st, 1829. Lord, Thou art good, and doest good How great, how long-suffering have been Thy mercies to Thine unworthy servant, in the year which has now passed ! How sweetly hast Thou suffered that year to close upon me, sinking to rest under a grateful and quiet sense of Thy love. The day again breaks, and again my heart acknowledges the sense of Thy goodness. Ah ! let the direction of my spirit from day to day be to Thee, and only to Thee. In all the duties and cares that may arise, be Thou my guide, my solace, and my all. Let me never seek or desire anything so much as to do Thy will, and abide in Thy love.

Be pleased, O Lord, to strengthen us as a Society, with Thy life-giving presence. Direct and guide us that our eye may be singly turned to Thee. Enable us from day to day to draw near in true supplication of heart—unite us to one another in the

bonds of true Christian love—and teach us to unite with those who love Thee, of every name, and to seek, where Thou shalt permit, to bear up the standard of truth and righteousness in the sight of the people; and grant that many may be, in Thine own time and way, through Thine own heavenly power converted to it. Keep us watchful—enable us to dwell under a sense of Thy life-giving presence and power, that we may grow in the root, and so bring forth fruit to Thy praise. Yet keep us from outward shew—teach us to remember our Saviour's injunction, not to present either our prayers or our alms before men, or even to fast to be seen of them—but rather to anoint and wash.—To pray to Thee in secret. Help us thus to commune with Thee, and permit us to abide, O! most merciful Father, under the shadow of Thy wing, feeling that Thou art indeed ALMIGHTY.

During the last nine years, seven of

which, I have passed as a houseless pilgrim, all my wants have been supplied, and resources have been given me by which I have been enabled freely, and without much limitation to pursue good objects—to correspond—buy and give tracts, thereby having the advantages of one of larger resources. Great has been the kindness of dear friends, and freely have they united with me in the pursuance of right designs.

The words ; “ Good Thou art, and good Thou doest,” came powerfully to my mind as I sat down, before leaving my room this morning, and feeling the sweetness of such remembrance, my mind was impressed renewedly with the belief, that it is good to have the memories of children furnished with the language of pure devotional feeling; and that it will be right for me to teach them to commit to memory, in hymns and prose, such expressions of a devotional nature as may be suited to their state, and

to recommend that they may not be used formally or insincerely. It may also be right for me in some circumstances, to sing with little children in simplicity of heart, the acknowledgments of praise and prayer.

I believe it is likely to have a more impressive effect on the mind of a child, to be taught the devotional language; "Thou art good," than the more distant acknowledgment, implying mere reflection. Still may we keep close to truth, acknowledging with * * * that as "silence or the attention of the mind, is the first lesson in military discipline," so it must be also in that which is spiritual. Let this silent attention be called for in the commencement of our Meetings for the dear children—but why should any prohibit singing in these meetings? Have we not the highest authority, when the Redeemer and His disciples sung a hymn together,

and is there not an exhortation to the right singing of "psalms and hymns, and spiritual songs, singing with grace and melody in the heart?"

May we, as a Society, be fully shaken from resting in the love of ease and present enjoyment, even of that which is apparently lawful and right, but which if it leads to a rest in anything short of uncreated good, will prove to be among the heavens and the earth that must be shaken, that that only which cannot be shaken may remain. O! for more watchful retirement of mind—more direction of heart among us to the things that are eternal—more willingness to disregard the roughness or smoothness of the path, if only our Lord be followed, and His cause advanced in the earth. But there has been too much among us of resting in the enjoyment of each other's society, and shrinking from what would be an interruption to our ease, or impose arduous and

difficult duties. Not that any should go into difficult and laborious services without a sufficient object, or reject that true calmness of life, in which the mind and judgment may be clear and active; yet let us remember, calmness does not imply lethargy, supineness, or a selfish love of ease. Our Lord's will, and devotion to that will should be our leading and consoling principle day by day. In many circumstances, our being equally ready to take up a difficult work, or one more agreeable to nature, may be the test required, of our real obedience to the cause of our Lord.

What reason I have to be thankful for the love and unity of dear friends, and for the belief, that a way will be opened in time for all that my heart holds most dear—the Christian education of *little children*, and the advancement of the cause of Christian education in society at large; in this concern I trust that disposition will be cherished

which seeks to give glory to God in the highest, and on earth peace, and good-will towards men.

Through the great and preserving mercy of our Lord, I have now been permitted to meet again my endeared friend and brother in our Heavenly Redeemer, George Bennet, who has lately returned from a missionary tour round the world, and has seen during eight years' travel, much of the work of redeeming power in the hearts and habits of the people in far distant nations. His own mind is imbued with feelings of devout acknowledgment for mercies received which are never to be forgotten, and for the precious influence of the Saviour's love, dwelling in, and rejoicing his heart. In the remembrance of our epistolary communications, and whilst we conversed together, how greatly has my mind been confirmed in the feeling of what is yet due from me as an instrument mercifully called

by our great Redeemer to labour in His vineyard. O ! may He be pleased to give the heart for a faithful and diligent pursuance of every appointed duty, leaving it to His divine appointment *where* the scene of labour shall be, and seeking neither rest nor home but in His will.

I long to see the true missionary feeling both here and in Sierra Leone,—piety,—the grateful sense of Redeeming goodness,—the *sabbath of rest* in the will of our Lord.

Teach me to go in Thine own time to the work appointed me, and then, O my Redeemer ! be pleased in Thine abounding mercy to inspire this language in Thine unworthy subject ; “ Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.” May I be taught to keep in perpetual view my calling, and ever to feel and act as one appointed to

missionary labour in the blessed Redeemer's cause. How great is Thy mercy, my God, in permitting this appointment, lead me and guide me to do Thy will faithfully from this day, and be pleased through Thy blessed Son, our heavenly Mediator and Intercessor to forgive all the past, and to draw me nearer to Thyself in Him. Again, let me acknowledge the claim to thankfulness for so great a divestment of worldly cares as I have been permitted to know, and for favour in the sight of my friends, so that many things have been made easy to me. But the living by faith has been needed; Divine providential mercy has been unremitting. May my dwelling be in Him who is the life!

Never may I forget the precious quiet of this day. Prepare me, O! my Father to do Thy holy will. Give me faith to see what that is concerning my path, both in behalf of the lowest ranks of little children

here, and the poor Africans. Preserve me in the sweetness of love and peace with all. Let me be brought to seek Thy praise in all things, and to acknowledge Thee in all my ways. Bear up our friends, and let Thy life be raised into fuller dominion.

What we want is the flame of heavenly refining love ; not a mere outward exemption from reproach,—a mere passive blamelessness that rests in the avoidance of evil, but is not zealous to do good, or to promote that which is good.

I believe if the mind be in right tune, there will be a pleasure in all engagements of duty, known only to those who are prepared by Divine love to be gratefully obedient and thankful, even when employed to physical exhaustion; provided any good may be hoped for from the instrumental labours in which the mind or the hands may have

to engage. But would not such a state of rejoicing require that there should be clear evidence of the present work being the right work, as well as a sense of the day's work in other respects, keeping pace with the day? And must not, in many of us, a fear in this respect lessen the feeling of unreserved enjoyment? Our joy will also be checked by the sight of the many evils and sorrows there are in the world, and our inability to do what we wish, for the help of those who suffer.

Experience more and more deeply convinces me, that true prayer can never be dependent on either position of body, or the utterance of language, but must be the pouring forth of the *feeling* of supplication before the Most High, either vocally or mentally, and this feeling, must be inspired by that Heavenly Influence which can only be received from the everlasting source of goodness, "No man can

call Jesus Lord, but by the Holy Ghost," and it is through Him alone that we have access by one Spirit unto the Father. O ! that the dependence of mankind were more fully turned to this Divine Spirit, and that the rest in outward forms, whatever those forms may be, were more effectually broken up. It is not the sitting down in outward silence,—it is not the utterance of written language in forms of prayer,—nor yet the extempore effusion of words at stated seasons, that can bear the character of real supplication. It is the bowing down of the human will before the Most High—the yielding up of the mind to a sense of its dependence on Him for every good. Heavenly influence can alone induce the prayer and praise of true worship—where this influence is not yielded to, our sitting in silence is vain,—the utterance of written forms of supplication is vain,—and vain every pretension to worship, whatever may be vocally expressed. Still in religious

assemblies for the instruction of the young, much may be done to lead to devotional feeling; and our merciful Father has appointed, that we should be instrumental in helping one another. The sacred records of Divine Truth are the first general means for the attainment of this end: and for the reading of them in private, and the hearing of them in public, every facility should be given to every human being, as far as circumstances will allow. It is however to be acknowledged that all parts of the Holy Scriptures are not alike adapted for public instruction and for this purpose a right selection should be made.

How many dangers are to be guarded against in the militant state of the Church of Christ, and among these, I would mention a rest in certain stages of attainment, without seeking to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This lack of spiritual

advancement impedes the circulation of heavenly life in the assemblies of those, who might even among the highly privileged in religious feeling, be ensamples to the flock. It is greatly to be feared, that some are too much resting in the disposition, that they are not as other men are, extortioners, unjust, or doers of offensive things, while yet the mind not fully contrite before God, is not prepared for that reception of heavenly good, which, through redeeming mercy, is imparted to the humble penitent.

There is on some occasions, an expression of pity, I cannot call it sympathy which appears to verge on the supercilious—in- stead of really entering into sympathy with the person addressed, it seems rather to say, “I look on thee at a distance, and am glad that I am not as thou art.” I would not give way to hard judgment, yet I cannot but think there has been in some

minds, accustomed to prosperity, and to a kind of general good opinion from others, this kind of repelling, rather than a sympathizing feeling towards persons moving in a more untrodden path than themselves, and with whose proceedings, while they hesitate to unite, they do not openly disapprove. I should like to be enabled fully to analyze this feeling, and see from whence it springs, without violating that merciful precept of our Lord ; “ Judge not that ye be not judged.”

O, this great city ! how many are the dangers, lest the best life be crushed under its load of cares, like the good seed by the briars and thorns that sprung up and choked it, that it brought not forth the fruit demanded.

Let Friends in London consider what is due at our hands in the diffusion of Christian truth at home and abroad,—for surely, throughout the world, should include our

own country, as well as those more distant. Many sit in heathen darkness even here.

Yesterday, was so sweet and quiet, that I was ready to sigh when it was nearly ended, and to long for the ensuing Sabbath. I see not in the New Testament any abrogation of the observance of one day in seven. The divestment of our wonted cares on that day, gives time for a comprehensive view of important subjects which is greatly to be valued.

Peace is the great—the desired attainment—*that peace* which passeth the understanding of the natural mind, and which can only be enjoyed, as we are the subjects of the Redeemer's influence. Where the heart is directed to this state, how very favourable to this object are our silent assemblies for Divine worship. Here indeed we may gather strength, and experience an advancement in truth and righteousness.

It is very important, that amidst all the cares into which we rightly enter, on behalf of the uninstructed and the poor, that we should yet keep in view the importance of strengthening those who have known something of the Redeemer's love, since they may be the instruments by which our Heavenly Father will promote His own cause on the earth. The relief of the minds of such from all that hinders the advancement of His work should be the subject of our daily solicitude and prayer.

O! the many amongst us, as a Society, who are in need of the awakening sound of, "Come let us go up to the mount of the Lord, to the house of our God." How sweet is the hope that He may teach us of His ways, and so direct and guide us, that we may walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Whatever advances may take place among us, and some have

been made, as to the instruction of the young, and the right adaptation of such outward means of help, as are consonant with sincerity and truth, there will yet, I trust, be a steady testimony maintained to the leading principles of our profession,—that of silent worship—of simplicity of language and apparel—of requiring no oath and of renouncing all war and destruction of human life. To bring forward these may require time and patience, but truth is great and will prevail. There is one of our testimonies which I trust will spread much more among all the nations of men, that of the spirit of the Redeemer leading and guiding into all truth, *converting the soul*, and bringing it into obedience to Himself.

May a daily watch be maintained in my own mind, that I may be taught to feel and know how very weighty is the respon-

sibility that attaches to the Christian profession I avow.

How good is the Lord thus to renew the strength of the weakest. Yesterday, I was ready to sink into depression from a sense of inability ; thus sometimes we are made to feel what weakness is ours, in order to prepare us for looking to the only source of strength.

The present distress is great,—some decidedly believe the principal cause to be the so general aim at gentility, and the desire in those who have power to raise themselves a little higher, and a little higher, until the poor are pushed down below their right place, and not paid the just wages of their labour. There is in this state of things a fettering influence from the lack of that demand, which, in a more prosperous and healthful state of

society, the labouring class would create ; and all the pleaded luxury of the rich cannot make up the deficiency of just and regular consumption in the larger numbers. O ! that an appeal on the general distress could be made to reach the understandings and hearts of people on true Christian principles. It is righteousness that exalteth a nation, and it is righteous conduct toward the more dependent classes that will tend to general prosperity,—not the accumulation of immense riches. There are limits placed in the order of Divine Providence to all the enjoyments that wealth can give.

O ! that I may be strengthened *cheerfully* to undertake whatever duty shall devolve upon me at this season of difficulty in the cause of the poor. May I feelingly remember how, by day and by night, the sound has been heard in my mind of, “who stoppeth his ear against the cry of the poor, shall cry himself and not be heard.” “If

thou draw not out thy soul to the hungry," &c. " If thou sayest behold I know it not, doth not He that pondereth the heart regard it?" Doth not He see thy indifference,—thy anxiety for the preservation of thine own ease, and thy disregard of the just claims of the poor and needy? It is said, there are causes of poverty for which the people have to blame themselves,—idleness, recklessness, drunkenness, &c., true it is indeed that these enemies of a man's own household are his most powerful foes. Try then what can be done to convince those, who are thus going astray, through Divine help, of the error of their ways. Encourage the system of friendly visitation, with appropriate books and tracts from house to house,—send them everywhere through your district, and let them be accompanied by the warm recommendation of Christian feeling.

My mind is solemnly impressed with a feeling of the awful position in which we

stand, as professors of the religion of Jesus—pure and spiritual as it is, and calling for consistency in holiness of heart, and a life in which the spiritual nature has the evident and obvious ascendancy over that which is natural. What watchfulness is called for, lest we suffer our feet to wander into some of the labyrinths, that lead away from the plain and direct path into which our Redeemer calls His sincere and devoted followers. This path is doubtless one in which the sacred flame of divine love is ever alive, and ascending to the glory of Him from whom it is derived. If this feeling exist, there will be a desire that all who live may be rightly cared for, and more than all, that the immortal spirits of the children of men, may be the subjects of the renewing influence of the Redeemer's power. It will induce solidity of character, and when imparted, we should not be diverted from its exercise by outward objects, not

even by the attraction of near and dear friends. We should strive not to be drawn from the centre in which is our strength, and through which we receive from Heavenly goodness all our supplies. "Teach me Thy statutes," "Draw me and I will run after Thee." It is in this state of mind, shielded by living faith in the immediate presence and redemption of our Lord Jesus Christ, that strength is received to overcome all the fiery darts and the more insidiously poisoned arrows that may be cast out against us. "Love not the world, neither the things of the world, for if any man love the world the love of the Father is not in him." O! that we who profess the name of Christian, were redeemed from the love and pursuit of the world. We often need reminding of these truths, "That no man can serve two masters," and that God requires our *first* affections.

This is the day called Good Friday, and

although every day is in itself good, and the great and mysterious event on this day commemorated, should be with us in perpetual and grateful remembrance, still those who in sincerity of heart think it right to set apart a day, in which peculiarly to revive the remembrance, and thus regard the day as unto the Lord, will no doubt be accepted in their intentions; whilst the folly and profane abuse which often accompany both feasts and fasts, might induce one to desire that the present observance of them should be superseded by a more general and earnest pursuit of the substance of true religion, which would make it easy to dispense with what in itself cannot be regarded more than a type or shadow. In looking toward that which is sincere and good in those who think the observance of these days incumbent on them, there is a feeling of sympathy and peace—a kind of relief from worldly care that is refreshing. Our own days of solemn assembly

have also something of this feeling, yet combined mostly with the excitement of seeing dear friends whom we meet but occasionally. This excitement requires a guard, lest it take up the mind too much, and divert the feeling which should be drawn toward the contemplation of our own state—and of the world at large, as in the presence of the Most High.

The sense of happiness, and even of mental strength, is accompanied, in my view, with a certain feeling of calmness—of quietness,—of divestment of anxious and perplexing cares, to which the habits and principles of our Society are, I think, peculiarly favourable. To attain to this state of quiet, and at the same time to pursue with steadiness and diligence objects of Christian and benevolent interest, in which much exertion is often needed, appears to me a desideratum in Chris-

tian experience, and a state to be sought as implying, that “rest which remaineth for the people of God,” by those whose hope and trust is in *Him*—whose strength is received from Him—who feel that their Redeemer liveth—and that by Him they shall live also.

It is true indeed, that to enter as Christians ought, into the counteraction of vice, ignorance, and misery, much self-denying labour will be required, still if it be pursued under a sense of duty, there will be a support under it. Yet even here, we must endeavour to avoid exacting from ourselves a degree of exertion beyond what the body and mind are capable of enduring, and which would tend to premature decay. It must be remembered, that even the tenement of clay which the immortal spirit inhabits, is to be cared for in justice, and is not to be neglected, yet even in the care of

the body we should be influenced by that which seeketh not its own.

Yesterday I was in a house surrounded by beautiful gardens, but I think, including in the view only the owner's premises. My mind was greatly impressed with a sense of how little pleasure all this beauty in nature could afford to the mind, where the love of Christ did not enkindle the affections and extend them in desires to do good to others. How much more interesting would it be to live in the midst of spiritual fields, and be trying to do some good, than to live here surrounded with every accommodation, and have no engagements of this kind. How thankful should we be for hearts and hands at liberty to serve in the lowest offices for the cause of religion and humanity.

It is almost mysterious to me, to have my mind so much at *rest* as I have of late,

without knowing whether Africa will be my allotment in the ensuing autumn or not. The rest seems to be in resignation to what may be unfolded. I would pray for the continuance of this resignation, until my way is more evidently opened.

Intaking long walks, I am often reminded, that the effects of the Sierra Leone fever still remain in the relaxation of my knees. Yesterday, I was reminded of a state of general weakness, many years ago, which placed me under the necessity of relinquishing much active exertion, and keeping more to retired occupations. Yet these were, perhaps, what then were more immediately required of me. May not the lack of greater ability for active engagements even in visiting the poor, be a kind provision to call my attention to pursuits in which the immortal nature is more immediately concerned, not, however, forgetting nor omitting necessary duties in looking to

physical wants, and doing the little part that I may, in helping others. The habitations of the poorer classes should not be wholly unfrequented by any Christian who has ability to visit them—and if we can visit others, we can visit them ; might not all Christians, if they took a part in the distribution of tracts and children's books, greatly lighten each other's labours, and by Divine help be instrumental in effecting good, even without encroaching on time, which should be otherwise occupied ?

I have read J. Hughes' pamphlet on the subject of prayer, in the committees of the Bible Society, and hoped for the realization of his views, both in seeing the acknowledgment of spiritual worship in others, as well as in our own Society, and in seeing also Christians of various names unite in one harmonious band for this solemn purpose. I have also read in the Religious Tract Society's Magazine, the account of a

monthly distribution of tracts to all families who will receive them. This is admirable—how could I desire to see this done for every family here, in some given district, rich and poor ! The giving would be much more simple and easy than lending, if funds can be found, and none would have to complain of dirty tracts. This, and some other home duties seem fully before me, particularly that on children's meetings, on the principle of various classes uniting :—but probably all must be left until the paramount duty of Africa is accomplished ; how sweet would be the thought of returning to these precious duties !

I would not seek my own will, but the will of my Father which is in heaven. My own natural will, would, I think, lead to reasoning, and concluding that it were best to remain here until some farther duties were accomplished, and then I might

go, feeling it of still less moment, whether life were resigned in Africa or here—that, however, would be reasoning on a wrong foundation. Our Father needs us not. His own designs can be accomplished in His own way, and any individual agent He may be pleased to employ, may soon be removed, yet He can raise up another. Our business is to seek to move and act in His will.

Never will my heart relinquish the sacred truth we hold, that the way of salvation is open to all, and that none need perish; still the heart in which the love of the Redeemer dwells, does not feel at rest without seeking to extend light and knowledge; and to call on others in various ways to come, and taste, and see, that the Lord is good, and that *blessed* are they whose trust is in Him.

In our Meeting this day, and on First

day evening, we were favoured to feel a *deep silence*, which is truly a high privilege. O ! how gratefully ought we to prize the opportunity of thus assembling, and thus entering into a *silence*, that may be felt—a silence in which the presence of the Most High is known, and in which His truth rises into dominion. On looking back to the years in which this privilege has been known, although I have much unwatchfulness to acknowledge, I do feel cause of thankfulness that light has so far prevailed, as it has done in these assemblies. I long for the extension of this privilege of *silent worship* to every class who acknowledge Christ as their spiritual leader—and who seek the life—the power of religion rather than professions and forms. There is a movement, and there will be yet a greater movement toward the acknowledgment of this spirituality of worship. Surely, it is the highest privilege to those who have been favoured to know the

voice of their Shepherd, to wait in deep silence—to *learn of Him*.

I wish that publications containing examples of piety were spread among all classes of society. The rich, and the middle classes, need them as much as the poor. All are immortal, and all are poor if they have not the food that nourishes the soul,—all are unhappy if communion with the source of life and love be not open. O, that Friends may deepen in spiritual feeling, and not rest in mere negative divestment of some errors under which others suffer. What we need is, the humbling quickening power of life in our Meetings, and on our spirits when out of Meetings. This is what would lead to a precious and gathering influence in the circles in which we move, whether they be rich or poor.

I wish for myself, and my friends, to consider, what is the right direction for

me. I know the winds and the waves are fearful, and the climate fearful, but it is far more fearful, not to obey the voice of the Lord, when that voice is clearly made known. I have believed, that it would be right to pursue the work of translation in whatever way it could best be done. Should the direction be evidently first toward the coast, He who knoweth all things, sees that if I can trust my heart, I would not shrink from proceeding alone in the ensuing autumn. I have no right to choose the path of least outward danger as such ; but ought rather to wait on the Lord that He may enlighten and strengthen my heart.

May I in mercy be permitted to see my right path, and to follow the leadings of heavenly love, whatever they may be. Teach me, O, thou parent of all the families of men—teach me to dwell deep under Thy fear, and so to rest under the shadow of Thy wing, as to feel Thy loving kind-

ness, and know indubitably, if it please Thee, the path in which Thou wouldest have me to go.

The season has of late been uncommonly wet and cloudy; but of how little moment do seasons, or any outward things appear, in comparison of that which concerns our present peace with God, and our everlasting well-being. May a deepening sense of the Divine power be with those who are called by the Christian name, and who have tasted that the Lord is gracious.

A person professing to have done much in the cause of Christian instruction in London, and whose appearance is far from interesting me in his favour, has called to-day, and reminds me, by his conversation, that there is, among other dangers to which poor human nature is liable, the danger of thinking, that to instruct others is everything, or at least our chief work, when we

ought to feel that to have our own hearts and ways such as shall be acceptable to God, is the first work, and the great preparation for being His instruments of good. For this we are debtors to redeeming grace, which alone can renew us in righteousness, and true holiness, and give us the feeling of being dependent on Him for all that is good. Genuine humility too, will then dwell in the heart, and shine through the conduct and conversation.

It was a great mercy that our ship was kept so steady on the tempestuous night of the 6th, amidst such high winds, I may thankfully acknowledge, that never in a time of danger have I felt more sensibly an anchorage in Divine goodness, or more reliance on the infinite love and power of our Heavenly Father. I feel how greatly such a resource of hope and trust is needed, and desire to seek for help from day to day, that what shall yet be before me, may be

met with resignation to His will. Even the stormy sound and appearance of the sea, on the first night of high wind, brought feelings of awfulness in the remembrance of Almighty power, which I desire never to forget. The remembrance of that power, which is able to bear down whatever is before it, and through such agency as shall seem good, whether it be by winds or waves, or other destructive elements, "Who would not fear Thee, O Lord of Hosts ! for to Thee doth it pertain to fulfil all thine own infinite and wise designs, whether in the way of judgment or of mercy."

(In a letter to a relative, she writes :) Be not afraid for us, we are still favoured with preservation, though detained ; and since I wrote last, we have had higher winds than we had before experienced. I feel indeed cause for thankfulness, even for the dangers we have suffered ; these have been instrumental in the hands of infinite good-

ness, and have led me into a nearer perception of His beneficent care, who comprehends in His view even the minutest points of creation, and who still extends the consoling hope of “fear not.” Although constitutionally much alive to a sense of danger, and naturally anxious that all should be done that can be done to guard against it, yet I may thankfully acknowledge that I have been favoured to enjoy much consolation; and often feel during the windy nights, a sense of repose and rest in the care of Divine Providence, much more desirable and joyful than the rest of sleep,—I have not wished for sleep. But I reflect that in the days of apparent security, my mind has never been sufficiently grateful for the care and goodness of God—never have I been enough sensible of perpetual dependence on Him, both for guidance and protection. O! that in added days, this humbling, yet consoling sense of dependence, in the All-powerful God, may ever more be the clothing of my spirit.

I have been much struck with a remark by one of the Grecian legislators, to this effect: "He gave them not the very best form of government that could be given, but the best they were capable of receiving," and so it must be with respect to religious institutions for the Africans, or others in the initiary stages of instruction. The people require to be met with institutions in which they can participate, and their friends and teachers should be willing to adapt means of instruction to their state; yet even then retaining the strongest regard to sincerity and truth, and not leading people into professions beyond their real experience.

Suffer me to acknowledge a grateful sense of Thy mercy and goodness, O my God! Thou hast brought thy poor, unworthy servant thus far on her way, and now givest a sweet and peaceful hope of arriving, not many days hence, at the desired haven. Thou hast sustained a feeble mind through many dangers, and in the midst of very

awful seasons hast been pleased to give lessons of deep instruction, which I would humbly pray may never be forgotten. Thou hast taught me that in all things I ought to desire Thy heavenly guidance, and never take a step of importance, and especially one in which the promotion of good in the earth is concerned, without an earnest desire after Thy guidance, and a clear apprehension that the way is directed by Thee. Thou hast taught me to feel that I have never been sufficiently sensible, how much gratitude and love I owe to Thee, for the blessings of daily preservation, and the unnumbered and innumerable benefits Thou hast graciously conferred. Thou hast also taught me how much I need more of spiritual feeling—the savour of life that I may through thine own power be made an instrument of good to others. I trust I have been led to desire, that even if nature should be, as it were, crucified in yielding to Thy requirings, nothing may be withheld,

which Thou shalt be pleased to call for at my hands, in the station to which I apprehend Thy Providence is leading me.

I like simplicity in the habit of living, and I think if it had been more generally maintained, there would not have been such unhealthy and pernicious extremes of riches and poverty, as have been witnessed in the different countries called civilized. When some seek to be great and self-indulgent, they think they cannot afford a right remuneration for the labours of the poor, and thus keep them very low and depressed. I know indeed there is a liability in the poor as well as in the rich, to waste and extravagance, but where there is little to possess, recklessness is perhaps a more natural consequence than in some other states; at all events, nothing will excuse a disregard to the comforts of those who toil for their sustenance at laborious occupations. Laborious occupations, some may reply, are those

in which the mind is employed, and the frame thus sooner exhausted, and so it may be, where that labour of mind is in the extreme; but there are also extremes of bodily labour, with very insufficient recompense, and this should not be. It is injurious to the individual, often exposing him to severe temptations, to crime; and inducing, in other instances, too long application to work, and by precluding so many individuals from a just and reasonable expenditure, fetters the state of trade in society at large. Education—Christian instruction—the constant interchange of Christian kindness, and good example, are indeed necessary to a healthful state of society, as well as a just and righteous dealing with those who labour for their bread.

I have just read with much satisfaction the memento for the day, in the selection called, *Daily Bread*, the purport is the

estimate of offences by the character of the offended ; and hence the great depth of turpitude in sinning against God. O ! for more constant watchfulness against every inward and outward evil, accompanied by the everlasting remembrance of “Thou, God, seest me.”

I have just met with some sentences written at sea, and desiring to retain the sense of what then was deeply felt, I will write them in this part of my Journal.

It is the Spirit alone that quickeneth. The command is, “Quench not the Spirit,” cherish the dawnings for good.

Lean to the weakest in Christian condescension. May I be made more spiritually minded—may the savour of life be with me in all my ways—may I be wholly a pilgrim, not commending myself to any, but as in the sight of God be ever gratefully

sensible of perpetual dependence. Surely, the state of a little child should be ours in the presence of the Infinite.

It is life only that can lead to life, and no forms are availing without it. Seek the life in all things, and cherish it by all authorized means.

Let temperance in all things be the order of the day—its opposite leads to mental bondage and overbearing oppression.

We ought to seek the controlling power of Christ over all that is within us, and go to Him for strength, and this we shall do if we desire to be wholly His.

It is the spirit of piety, reverence, and love, that constitute the very birth and life of Christianity, and not mere theoretic notions, even when self applied. What we need is the silent, all-controlling influence of the Redeemer's power.

Let us take heed that we be not lulled to sleep with the idea that we can do *nothing* for religious instruction, until physical and intellectual privileges are first enjoyed and improved. There is a spark of heavenly light in all, though it is often greatly dimmed and obscured by surrounding obstructions.

The habits of a Missionary ought to be so simple as not to call for much, and yet his wants in all respects ought to be so supplied as to preserve him from penury; indeed, he should have to impart both for the claims of hospitality, and for the necessities of the poor.

May the communion of the heart be kept more fully open to Him, who has by his servants, invited all who lack wisdom to ask it, for God giveth liberally and upbraideth not. May the true missionary spirit be spread in our dear native land, and its

bowels of compassion be moved towards many at home, as well as to those in distant countries. Far be it from me to narrow the stream that would flow abroad, or to desire either for myself or others, a greater exemption from this labour, even for the last and lowest of the people, than is according to the Divine Will. My wish is, that the benighted and suffering people in our own country may partake also of missionary care. May schools be more generally formed, and colonies of industry ; also may there be visits for the purpose of Christian instruction, and in fine, may all be ready, in every way where right openings are seen, to help and serve one another in the Redeemer's cause, and from love to himself. I cannot well leave off, without acknowledging that, amid some bereavements and trials, there has been afforded me, whilst in Sierra Leone, through unmerited goodness, such an evidence of Divine mercy and protection, that many

of the hours I have spent in this habitation, may justly be numbered among the happiest of my life. O ! that from day to day grace may earnestly be sought, perpetually to renew the soul in Christ Jesus.

My heart's desire is to dwell daily under the sense of that "Peace of God which passeth the natural understanding," that which is our consolation and our spiritual strength. I desire also to cultivate under this feeling a friendly disposition to my young domestic teachers and family, and to all with whom I am connected, and to be ever taught to watch and to pray.

My mind is under concern from the fear that some, resting too much in the observance of regular seasons for family and public worship, do not *guard* the *heart* with all diligence, but suffer tempers to be indulged that tend to wound and disturb, and

weaken that which is good. The memento seems to be, "keep thy *heart* with all diligence, for out of it are the issues of life." It is in our *lives* that we shew most fully whose we are, and whom we obey.

How desirable it is to take a right course between the utter avoidance of all assembling for the purposes of religious instruction and worship, and the error of going lightly to and from such assemblies and resting in them as in duties done. We should look on them as guides and helps to Christian duty in all places, and in all circumstances, aids for the reception of that sacred influence in which alone true worship can be performed, and in which it is felt that the all-controlling power of the Redeemer influences our hearts regulates our dispositions, and governs us in all our ways.

In looking back to some past enjoyments with dear friends in England, I feel that

they have indeed passed away for ever, and can be known no more—no more known under the same circumstances, and I feel willing that it should be so, hoping that they will give place to feelings still higher, if some of us be permitted to meet again. O! may it be so, when the final separation from all below shall draw very near. May the hope of that which is higher and brighter, then animate and cause entire resignation. And to prepare for this, may heavenly love, through Redeeming mercy, rest on my spirit, and refine by its own pure influence, all that is within me, thus preparing for every duty of the present day, and teaching to go through even the roughest places steadily, as best becomes the Christian character, with the eternal inheritance in view; and in this feeling, calling by example upon others to *come*, *taste* and *see*, that the Lord is good; and blessed both here and hereafter are they who trust in Him. If instead of this,

the uninstructed, who know not our Lord and Saviour, see those who profess His name, easily moved to anger, to impatience, to restlessness, and off their heavenly guard, what ideas can they form of the efficacy of that religious principle of which they hear, but which they see so very imperfectly exemplified in its professed followers?

The language of our Redeemer to His disciples was, "Peace I leave with you, my peace I give unto you," and when in whatever trial or provocation we suffer ourselves to be deprived of this peace, by giving way to feelings inconsistent with it, we not only act against our own best welfare, but deprive ourselves in the same degree, of that mental ascendancy over those who do wrong, in which alone the best and most efficient government must ever exist.

Last night in a dream I had the choice of a burying-place given me, and preferred

Bunhill Fields, where I have often stood to see the last consignment of that which is mortal to its parent earth, and sometimes felt sweetly sensible, that in the emancipation of the spirit from all that is human, there is indeed the song of victory for the redeemed through Him who hath loved them, and given Himself for them. O ! may our beloved friends in London, reminded as they so often are of the transient nature of all earth-cares and enjoyments, be as strangers and pilgrims on the earth ; and in life and conversation stand as way-marks in the sight of the people ; but, alas ! how many are there just resting in outward order, and in a birth-right among religious professors, with little of the life of religion dwelling in them, or evinced by a course of conduct that would mark the self-denying and devoted Christian. Whilst there are others sweetly declaring in the emphatic language of Christian conduct, and the evidence of Christian dispositions, a more

devoted and devotional spirit, than they would venture in any other way to avow.

That "peace of God which passeth all understanding," and which must be experienced to prepare us for heaven, requires that we should dwell in peace with all around us, and if it be possible with all mankind, "Peace on earth and good-will to man," was the angelic annunciation of the Messiah's advent on earth, and surely every disciple and follower, who desires to draw others to Him, should live in this spirit of peace and good-will, and not in any hard or unfriendly feeling, even towards those who do wrong; but seek in the spirit of love and forgiveness, to lead them, if possible, to a better mind, praying for Heavenly help, that he may *in all things* give honour and praise to his Father which is in heaven.

I was glad to find, when reading this

morning, in Bishop Hall's *Select Devotional Work*, this acknowledgment, that "Our silence may be more devout than our noise," also in May's *Address on Prayer*, something to this purpose, that prayer may be offered from the heart with or without vocal language. It is true, the high and sacred state of feeling which must constitute silent worship, is much more difficult of attainment, and more inconsonant with the habit of mind, generally careless, than the habitual expressions of our own unworthiness and dependence in the vocal language of prayer. Yet it is to be feared, that many rest in this avowal and acknowledgment, and neither pant for victory over the sin that so easily besets them, nor seek in faith that worship of the heart, which would bow the whole mind and will before God, and lead to that hungering and thirsting after righteousness, which our Redeemer promises shall be seen and regarded by Him who has power to fill the desires which he has given.

Thine altar build and God adore, has often been before my mind as a memento, that in all circumstances, the acknowledgment of God should be our first and leading care. Can we expect that things will go on well with us, and about us, if we suffer other cares to supersede the claim to this leading principle and feeling, "Acknowledge God in all thy ways," and let the claims which He holds on thy heart and mind, be felt before and above all others, controlling and directing thy mind and actions through every minor duty of life. The specious plea that all forms without life are valueless, even that of silent retirement, either alone or in Meetings, should not induce any neglect of right seasons for waiting at the throne of Heavenly mercy for frequent *renewals* of strength.

If my bodily weakness still increases, may I be favoured to be preserved in quiet and in *patience*. The disciples were sent

out two and two, and although I do not repent staying here alone, I would not recommend others to do so, unless from a very clear sense of duty in one individual, who does not meet with others to join in the same work, on the same station.

Let me before the bright and peaceful sun of this day has shed its departing beams, acknowledge Thy mercy and goodness, O my God, Who hast abundantly shed Thy favours and blessings on Thine unworthy servant—hast given me peace of mind—love to Thee, and to Thine ever-blessed cause of truth and righteousness—and favoured me with peace towards all around. How shall I shew that Thy favours and mercies are indeed felt and remembered. Thou knowest my heart—but Thou also knowest how frail I am—and that without Thy continued upholding, that heart would betray instability; and be one day awake to Thy love, and another

absorbed in minor cares ; hard and insensible to Thy surrounding mercies, and ready to be irritated by every little untoward event or disappointment from those around me. Make me humble, patient and watchful. O teach me to serve this people among whom I dwell, and help me in that to which Thou shalt be pleased to guide my steps.

How often has our beneficent Heavenly Father shewn me, that His goodness was beyond all my hopes ;—and how unworthy were all my fears. And so I am led to believe, will it be eventually with those who are favoured to maintain the Christian warfare to the end. The unseen state to which death introduces them, will display more fully than they are capable of receiving whilst here, the glories of that Redeemer, whom, not having seen they love, and in whom, though now they see Him not, yet believing, they do still rejoice amidst many trials.

How sweet is the feeling of peace and good will, and how kindly has our Heavenly Father ordered, that in all which he has appointed for us, our happiness consists.—“Hateful and hating one another” is the state farthest from Him, and farthest from happiness, whilst every approach to the pure love of God and man, brings its proportionate degree of enjoyment

A missionary station wherein much power is given has its great dangers—and the memento of, “Keep thy heart,” should be every day before the missionary labourer.

One of the most prominent ideas in my mind to-day, is the wish to see people divide themselves, for mutual help, into little companies. This morning I read in my family, the account given by Moses of divisions into fifties and tens, &c., and the settling smaller matters among each other—and carrying the larger only to their

governors. Was it from this example that the Institutions of Alfred were taken, or might it only be from correspondent feeling? There is, however, a seed of much good in the principle of small associations for friendly oversight and mutual help.

My mind has been much struck with the *Church Missionary Register*, for *Third Month*, 1831, of the first Chinese convert, Leangafa; "one in whom appeared so distinctly the image of the Saviour." Also with the command of our Redeemer, as cited by H. T. in the *Trial of Christianity*. "Love your enemies—bless them that curse you—do good to them that hate you, and pray for them that despitefully use you and persecute you." How opposed is this doctrine to the feelings of human nature, which would justify its resentments by the plea of having much to bear that is wrong and unreasonable. Could anything be more wrong or unreasonable than enmity,

cursing, hatred, spiteful usage, and persecution? and yet on the high ground of true Christian feeling, all these are sometimes to be met with.

If it could be said of all who teach Christianity, and especially if it could be said of all who come out in a missionary character, that they are persons in whom has appeared distinctly the image of the Saviour—there would be true and effectual preaching, by example, and by the evidence of the savour of life in their spirits, whatever their daily duties should be. Yet in order to attain this, there should be in the missionary occupation a state preserved favourable to that true calmness of life, in which the better life can freely prevail and grow. I cannot forget the impression made on my mind years ago, on this sweetly interesting subject, on viewing the fine wide scene on the western side of my native town—the beauty and quietude of which seemed to me

to favour that state in which the better life prevails. Also the affecting description given by J. Woolman, of a state, wherein, in the endeavour after the accommodations of this world's wealth, the true calmness of life had been changed into hurry.

The language of the Psalmist presents to my mind ; “but Thou Lord art good, and ready to forgive”—and shall not we who have so much to be forgiven, seek to follow even at an awful distance, this way of the Lord. He who is perfect in purity, and cannot look on iniquity with allowance, has yet provided means for the salvation and restoration of the very vilest, and wills that all should be saved and come to the knowledge of the truth. Let this memento be ever before our minds ; “Thou Lord art good and ready to forgive”—Thou art the great example of willingness to forgive, and let Thy creatures remember, that Thou hast made this the law which shall condemn

them, if in this, they do not seek sincerely to follow Thee.

I will thank Thee, O my Father, for thy unmerited goodness, in visiting the mind of Thy unworthy servant with a sense of peace and love that consoles, although some outward circumstances in my family appear very little to promise days of peace or rest; yet unpromising as things may appear, with regard to some of them, I must yet *hope*; remembering that one member of this household, who had perhaps been a greater cause of disturbance than all, is now an agent, through Divine goodness, in contributing to my greatest comfort.

I believe that in the most healthful state of the mind, there will be a disposition to attend to little things in their season, to matters of business and minor duties, as well as to be conscientious, and not to neglect the most important, or to suffer a worldly

spirit to lead to less attention than is due to them, involving as they do so much greater responsibility.

My mind is much turned to the subject of cherishing by every right means, the disposition to devotional feeling, and I do apprehend, that some, in looking only at the fear of uttering expressions unfelt, have not on the other hand been sufficiently aware of the danger of supineness and total want of feeling. Should we not, if sincere, always be prepared to utter some expressions of devotion? Supplication for what we need is very different from professions of experience to which we have not attained. The latter are doubtless abominations in the sight of God, when offered as a substitute for obedience and devotedness of heart and life.

This has been a Sabbath of peace, of which I feel utterly unworthy—but our

Lord is indeed merciful and good. O, that fidelity and love might be the hourly and daily return. I feel that self-will in my own mind, and self-choosing, must be made subject to a higher influence, and desire that it may be so, for in this only can I enjoy peace. Our Redeemer must rule over all—must break down as well as build up, and it is only in entire subjection to Him that we can be *free indeed*.

I would much guard any young persons brought up in a Mission School, and with probably some view of being engaged in missionary labours, from looking forward to a life divested of outward labour, and despising secular occupations as if below them. That feeling has, I fear, been like a canker worm in the minds of many, and especially such as have lived for years in a preparatory seminary, employed almost exclusively in learning, and with little or no secular labour. Mistaken notions as to

the claims of Christianity on the heart and life, and spiritual pride have got the ascendancy, and the contracting influence of the latter, on the feelings, thoughts, words, and actions have become sorrowfully apparent. The teaching of others has been held out as the *one* business of a Christian's life, too much losing sight of the perpetual obligation of a Christian, to dwell continually under the influence of the Redeemer's power and *Spirit*, and to have the whole mind, and life, and conduct, imbued with His all-subduing and all-controlling power. Secular occupations are in their turn, I have no doubt, salutary, and it would be better for the mental health of the studious, if they had some intermixture of outward employment. How many females are there now growing up in the middle and higher ranks of society, languid and diseased from mere want of exercise, not being engaged in some kind of useful labour. What melan-

choly examples have I recently seen, of young men brought up without business or any serious occupation, shewing forth the pernicious fruits of pride, with fulness of bread, and abundance of idleness.

With regard to Foreign Missions, I believe it would be better for the cause of Christianity, if none were appointed as preachers only, without having some secular occupation, as school teachers, translators, or other engagements. It is not difficult to conceive how possible it is for the missionary work to be a kind of resting-place, for persons who prefer study occasionally, and leisure occasionally, to any settled or laborious means of obtaining a living, and who may seek this office, as many have sought the priest's office in England, not from the professed requiring of the Holy Spirit, but for outward bread. It may be said, are not the dangers and difficulties of

a missionary life too many and too well known to allow of such a choice from such motives? But no—there is temptation to the youthful mind, and a great proportion of Missionaries commence their engagements when quite young. To such minds, there is often something very inviting in the idea of crossing seas, travelling to a great distance, seeing new countries and new people, and being at the same time treated by friends, under whose care they are preparing for the engagement, with a tenderness and sympathy, to which the nature of their prospects must unavoidably lead. It is true indeed there are often great sacrifices of domestic feeling to be encountered in parting from family and friends; yet when the missionary is fixed in his station as a clergyman, and has much leisure which he can employ as he chooses, he may in the degree of indulgence which his circumstances will often permit, and in the higher manner of supporting himself than his

earlier days afforded, allow an enemy un-awares to steal in upon him, and instead of pouring out his soul for the surrounding transgressors, just get into the self-complacent state of the Pharisee, "I thank Thee that I am not as other men," not even as these heathens and idolators, and thus indulge feelings of pride concerning himself, too much verging on contempt towards those from whom, in his outward situation, he is so far exalted and removed. Secular labour, or even that connected with teaching schools, has a tendency, by keeping people reminded of their own obligations, and of works they must fulfil, to keep the mind in an attentive and subjugated state, whilst the farther a person is removed from the necessity for business, except that of giving instruction occasionally, which is not to be considered as business, the more liable, I apprehend, he must be to the attack of the enemy, inciting to *pride*—the bane of all real vital

religion. And thus, though aware of dangers on the other hand, of religious men being hurt by being too much employed in worldly business, I do yet decidedly believe it would be better for Christianity at large, were all religious teachers, as the lowly agents of the Christian Instruction Society—as many worthy Christians in the Wesleyan Society—and the ministers among the Society of Friends; to give their religious instruction in public as well as in private, “without money and without price,” thus saying in effect, “we seek, not yours, but you.”

Lately I have suffered much from weakness, &c. To-day, I have been able again to pay a little attention to the children, but am much spent with a little effort, and feel great exhaustion. I desire from this suspension from work to feel more than ever how needful it is in all our projects and purposes to remember that, it is

is "if the Lord will, we shall live and do this or that."

O, my God, be pleased in Thine infinite mercy so to sanctify to me every dispensation of Thy Providence, that all may contribute by Thine own power to introduce to a greater meetness for the society of purified spirits in the regions of everlasting light and life.

It is, I believe, in consonance with the order of Divine goodness, that sincere Christians should, in conducting their domestic concerns, or other affairs of business—in the pursuance of benevolent engagements—in the enjoyments of social intercourse, and in all the concerns of life, as well as in their secret retirements, and devotional assemblies, partake of a feeling of divestment of anxiety—a sense of repose and rest, under the sheltering care and guidance of our Infinite Redeemer whose

influence is felt as perpetually present. O were we more awake to a sense of this heavenly experience—this dwelling as in the house of the Lord—what accessories of strength might be gained, even for the difficult and arduous duties of life. It is true, indeed, that we ought to beware of placing ourselves in stations of difficulty, to which the ordering of Divine Providence has not introduced us—and to seek in all our movements, especially in the most important, to be guided by His counsel, and to pray that we may be led to honour Him whose disciples we profess to be, by an upright and self-denying conduct in all our ways—so self-denying as ever to desire His will rather than our own.

I remember to have heard an expression apparently a quotation, to this purpose:—
“ Too happy to be *sportive*, he is *serene*,” and it is that habit of mind I long both to enjoy and to see prevalent among other profess-

ing Christians of whatever name. My own nature is anxious, and in my present and late position, there appears to be, to the natural view many calls for anxiety, but still unless the kind of *rest*, to which I have alluded be the predominant feeling, our caring will not be availing to its object:—“*Thy* kingdom come, *Thy* will be done,” this should be the heart’s prayer from hour to hour, and accompanied with the grateful remembrance of Him of whom it is truly said—“He is our peace.”

In retracing my own deficiencies in that which is good, I feel sensibly that I can have no hope before the Most High, but the hope of acceptance as a sinner, whose redemption and reconciliation is wrought out by the atonement of our Lord Jesus Christ, the refuge and rest of a perishing world. O, that the remembrance of this may keep me humble in all circumstances, and that Divine grace

may so soften and subdue my mind, as to lead me to treat those who do wrong in the spirit of Christian gentleness,—with the disposition that strives to restore and to save, rather than to reproach and condemn—seeking to *convince* those who do wrong, and not merely to direct them to avoid such and such things, without seeing why they are so directed. This course, I know, calls for much patience, and often for that unconquerable forbearance, which, to some minds, having a keen sense of right and wrong, is very difficult to attain ; such a forbearance indeed can only be gained by the influence of Christian principle, and by that feeling which acknowledges having had much forgiven, and sees the necessity of being willing to forgive, we must keep in mind that we are to lead the minds of others, and direct their habits, to the best of our power, not by any means sparing ourselves from the difficult task of combating their errors and

wrong tempers, lest we allow them to increase and grow unheeded.

There is much in England to do, which must be done. Some better arrangements are needed for diminishing the temptation to crime, by putting the poorest in the way of being benefited by instruction and industry. From my own experience in Africa, I am satisfied that the want of sufficient nutriment, as well as too much labour, are both unfavourable to the mind, and the disposition to peace and love with those around us, and I am in consequence prepared to sympathize with the poor, and long to help them. The principle of extensive combination for good, is what I think under Divine Providence will effect this, where faithful labourers can be found to do the work of collecting and conveying funds. Colonies at home are what I am longing to see, and what I long to unite in, should life be spared to return home.

Human nature is weak enough at best, therefore we ought surely to do what we can as professing Christians, to diminish those outward stumbling-blocks that cause many to fall.

I can hardly look to a home in this world, except one that may be easily left, nor to engagements, except such as can be easily transferred. My time in any way can be but short, and so much have I felt it in my path to be here, as a stranger and pilgrim, that a mere dwelling in tents suits me far better than anything that looks like taking up a rest.

O, my God, hast Thou not by the sacred influences of Thine own power, breathed into the souls of many from season to season, the desire to see the people taught the sacred truths of the everlasting gospel in all the languages of men, and wilt Thou not in the ordering of Thine own all-wise

Providence, lead to its accomplishment by whatever means shall seem good in Thy sight?

Vouchsafe, O Lord, to keep us this day without sin, is a prayer which my heart would plead as more to be desired than all earthly good. I am here in a state of great danger, and shall, if preserved by Infinite goodness, be taught by His Spirit to know more fully my own weakness—be more prepared than I have ever yet been to sympathize with the poor, and with those who, under weakness of body and of mind, are *pressed* down by many cares, and their strength spent in a succession of laborious occupations.

To be fully awake in promoting the improvement of those around us ; and at the same time not overcome in our spirits and temper, even when we see real evil where we had desired to see only good, is a state

of feeling that may be attained by the predominance of Redeeming power in the mind ; yet watchfulness on every hand will be needed. Watchfulness, lest through fear of loss to ourselves in temper and feeling, we pass by the wrong things in those about us that want attention, and which we are bound in duty to teach them, if possible, to overcome. Watchfulness, on the other hand, lest in our anxiety for others to fulfil the part we have a right to require from them, we become impatient, unforgiving, intemperate in our reproofs, and go so far out of the spirit of Christian meekness, as to forget the apostolic injunction :—" Let not sin have dominion over you." Watchfulness, lest we suffer the evil we see in others, so far to have dominion over us, as to excite unwarrantable feelings in our minds, and cause us, instead of uniting with the apostle in the words, " follow us as ye see we follow Christ," to give away our strength by

harsh and hasty expressions of temper, and thus lower our best feelings, and become not only less capable of advancing in the heavenly life ourselves, but less capable of being instruments of good to others.

Solicitude to be kept this day without sin, does, I think predominate at present above every other feeling, and the desire prevails not for my own sake only, but for those by whom I am surrounded—not a few of whom may possibly become teachers of others. All this causes an earnest feeling of my immediate wants, and my need for continual attention to the presence of the Most High. For we ought surely to act before Him with greater care and more guardedly than if even the highest and wisest and best, of human beings were our witness.

I think we may do much toward preventing excess of anxiety, by devoting cer-

tain times for attending to the different branches of our cares, and not allowing the mind continually to dwell under the whole weight of everything; as though every part of duty could be attended to and discharged at the same moment. Certainly the planning for the future is one part of our duty, and it would be want of foresight to neglect it, yet all should be conducted under a feeling of divestment from anxious care and “in the peace of God which passeth all understanding.”

What are heats and colds, and sickly and healthy seasons to be considered in comparison of peace with Him who is our Hope—our Refuge—and our All in All.

We want instructors among the people, such as will not think the whole of their business is to tell others that they do wrong; but show them by example and precept, what it is to do right in all the

engagements and relations of life. And one of the first lessons that young people thus designed for usefulness should learn, must be, not to despise any useful employment, and never to regard with contempt any human being.

I took up my pen just to write a thought about children's meetings, which I have not yet expressed. It is, that I do not by any means desire to see children, when arrived at an age in which they can quietly and seriously attend with their parents, withdrawn from the Meetings, which their parents attend. They may not indeed understand much of what they hear, but there is in a Meeting of that kind, often I believe even in the minds of children, a general feeling of acknowledgment of God, that is, sweetly, though silently beneficial. And it is enough if the great truths of religion are sometimes expressed in a way adapted to the capacities of children. They

may listen at other times, to higher language and glean a little, and feel their infant state in not understanding more. Let not children, nor even older persons, imagine that their minds are capable of receiving and knowing the sacred concerns of Eternity completely, in the present state. We ought never to forget, that we “know but in part,” and be humble in the remembrance that it is so.

It has sometimes been consistent with the orderings of Infinite Wisdom and Love, that a season of physical weakness and depression of health, has yet been one in which unfoldings of future good, both to ourselves and to others have been made consolingly manifest. It was so in my first leadings towards the formation of a society for improving the state of the poor in my native town, also in the first views of forming elementary translations in new or unwritten languages. O! that the prospect

which has been more fully opened to my mind, in the early part of this morning, when indisposition rendered it prudent to remain some time without entering on my wonted cares, may eventually be seen to confirm this experience of mercy, reigning even in days of outward depression !

God is our Father and all we are brethren, and more especially near is the tie in every land with those, who are one in Christ Jesus. It is the redeeming power of our Lord on the heart, which constitutes the spiritual strength and happiness of man. From this fountain of our blessed Saviour's love, we must draw that love which will lead to kindly feelings—to unity and to peace.

APPENDIX.

THE COVENANT HYMN.

Referred to in the early part of the Journal.

God of my life, to Thee
My cheerful voice I raise ;
Thy goodness bade me be,
And still prolongs my days :
I see my natal hour return,
And bless the day that I was born !

A clod of living earth,
I glorify Thy name ;
From whom alone my birth,
And all my blessings came !
Creating and preserving grace,
Let all that is within me praise !

Long as I live beneath,
To Thee, O let me live !
To Thee my every breath
In thanks and praises give !
Whate'er I have, whate'er I am,
Shall magnify my Maker's name !

My soul and all its powers,
Thine, wholly Thine shall be !
All, all my happy hours
I consecrate to Thee !
Me to Thine image now restore,
And I shall praise Thee evermore !

I wait Thy will to do,
As angels do in heaven !
In Christ a creature new,
Most graciously forgiven ;
I wait Thy perfect will to prove,
All sanctified by spotless love.

Then when the work is done,
The work of faith with power,
Receive Thy favoured son
In death's triumphant hour !
Like Moses, to Thyself convey,
And bear my raptured soul away !

Extracts from correspondence, &c.

18th September, 1797.—Bear with me while I entreat that you will not shrink from suffering, if you see such to be the will of God concerning you. Be actuated by the charity which beareth all things—be willing to be

“reviled—despised and rejected of men.” Let your name be cast out as evil, only take care that it be undeservedly. While you look to God, men have but little power over you; they may indeed in some degree wound your peace, but you will not suffer loss in the conflict, if the fault be not your own. You have real enjoyment while in Christ Jesus, and doing the will of God; but whenever you deviate in any degree from His will, however specious appearances may be,—however gratifying to *nature*—it must eventually be productive of evil to yourself, as well as to others. The Lord will support you under the burdens He Himself lays upon you. You have nothing to fear but sin, then determine by the grace of God to stand unmoved in the fire. Your Saviour will be with you, yea, rather let the flame consume you than that you should do anything to grieve the Spirit of God.

Your sincere friend,

HANNAH SPURR.*

October 1st, 1797.—It is impossible to describe the joy I feel in seeking the salvation of my fellow-creatures. I have a lively hope that God will grant His protecting cloud, that we

* Afterwards Hannah Kilham.

may adore and love Him for ever. My soul does enter within the vail, and seeks her food from God. O, that I may be fed more abundantly, and rejoice continually in His salvation. After preaching I returned home weary and faint. One of my brothers came from Epworth, and informed me that my aged father is well, he has known the grace of God more than fifty years.

Your affectionate friend,

A. KILHAM.*

October 2nd, 1797.—How must I overcome indolence! I have had quite a contest with myself the few last days on account of it. Idleness is a sin which of all others I most dread—I might say which I most despise. A voluntary feebleness of mind, and contractedness of soul arise from the constant gratification of one's will. If the soul has no other spring of action than that which self-will gives, it will often be slothful as well as obstinate. For my own part, I find if I be not in the *habit* of giving myself up in some way or other for the glory of God, and the good of my neighbours, my mind becomes selfish; effeminate and un-

* Alexander Kilham, afterwards the husband of Hannah Spurr.

happy. "The flesh warreth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other." I would that the Spirit were always conqueror, and it is my own fault when it is not.

H. S.

October 3rd, 1797.—It appears to me that idleness is one of the greatest evils in the world—it might justly be entitled "Legion." Scarcely a crime of importance but has its origin here. I will name some of the principal causes of it. Injudicious education—indulgence of parents—the propensities of our own heart—self-indulgence—dejection of mind,—no settled occupation. Now in order to lessen the influence of this evil, a change in the heart should be wrought by the Holy Spirit, which will lead us to redeem time, and will stimulate us to reflection, exertion, by a humbling recollection of our former waste of it. We should strive to feel the import of the text ; "Be diligent in business, fervent in spirit, serving the Lord," and should constantly reflect on the greatness of the work we have to accomplish, and the shortness of our stay in this wilderness. We should form a plan for religious exercises

and temporal engagements, and endeavour to live up to it as near as possible. We should avoid all needless indulgence, and should never allow depression of spirits, or light affliction to hinder our labours : remembering we can never do too much in promoting the glory of God, and the salvation of our fellow-creatures.

A. K.

November 4th, 1797.—I seem to need the voice that would be constantly crying to me ; “ Arise and shake thyself from the dust,” I was thinking this afternoon, that if I had not an active life, I should not have a happy one. The Lord orders all things in wisdom. From a grateful heart I can at this moment say, “ The Lord does all things well.”

H. S.

November 14th, 1797.—At chapel to-day, E. C. spoke in a very forcible manner, on our Lord’s being “ a man of sorrows, and acquainted with grief.” My heart was much affected with the remembrance of the tenderness of feeling which Jesus shewed when expiring on the cross, towards her who, after the flesh, was His mother. He knew the sorrows which pierced her heart, and while finishing the great work in which the

dearest interests of mankind were all concerned, He was not dead in His feelings towards her, but commended her to the care of His most faithful friend. I cannot but lament that mankind are not more faithful to the grace of God. Why was it that His disciples forsook Him after He had spent His time and His strength for their good? We know not that we should have done otherwise. O! that this view of the treachery of the human heart may humble my soul. That I may fear always, lest I also be overcome. I can recollect many seasons, when I was almost ready, like the first disciples to forsake my Lord; and if I feel this proneness to start aside in this bright gospel day, what should I have done in an hour of darkness, discouragement and gloom like theirs? The Lord has been unspeakably good to me, or I should have fallen a thousand times,—a thousand and a thousand times, He has delivered me. His light has shone on my heart, and on my path. We will praise Him, my dear friend,—we will love and adore Him for ever. He is unbounded in His mercy to us. The springs of gratitude rise in my soul, surely they will rise to all eternity. O! that we may never forget that we are both the purchase of a

Redeemer's blood, and whatever cause we find to love each other, may our love abound the more toward Him by whose grace we are what we are.

H. S.

November 18th, 1797.—I have great cause to complain of myself this week. An unaccountable deadness has often overspread my mind, particularly when I would have engaged in secret worship. I need not say it is unaccountable, when I remember how seldom it is that I earnestly contend for the faith, and how often I give way to the weakness and indolence of my own mind. How frequently I permit untoward nature to prevail, and sink me for a while into melancholy; instead of suffering spiritual life to spring up and spread peace all around. I am quite conscious from my own experience at different times, of the truth of our Saviour's words. "The kingdom of heaven is within you." I know it is not outward things which form this kingdom, nor can outward things destroy it, if the heart be right with God. May the grace of our Heavenly Father assist me, that the time past may suffice. You say you rejoice that my mind leads

me to desire an active life, because the providence of God is leading me into a scene where I may have plenty of exercise in the vineyard of the Lord. I do my dear friend desire an active life, but when I mentioned it to you, I was considering it only as a negative good, a preservative from melancholy and vain reasoning. You give me a more animating—a far more desirable idea of it, when you say, “Labour is delightful when the heart is truly engaged,” &c. I need not repeat your own words, but you say, “your heart burns for more unction, that all your works may be begun, continued and ended in God.” May this desire of your heart be granted. It is this unction—this life and power from God, which can only bear you up above the fear of man, and the fear of evil.

I suffer as well as rejoice with you. Your friends are fearful, and your opponents mighty, but the Lord is with you, and I trust His mercy will never forsake. I believe He will be with you always, even to the end. When it occurred to your mind, “what doest thou here Elijah?” I hope you did not forget Elijah’s upright, yet dejected mind, had given him too dark a view of the state of the Church. We may

sometimes in particular cases, conceive things to be worse than they really are. There is I trust a scattered seed all over the face of the earth, who are accepted of God in Christ Jesus, and the hour will come, in which the Lord will collect them together, and they shall feel they are one fold, under one Shepherd. How mournful it is that any should act as though they considered church-fellowship a more powerful bond of union than the Spirit of Christ. I fear there are persons in the world who would almost think it a sin to dispute the experience of any in their own church, who yet find it difficult to believe that any person can be alive to God, who does not worship with them. Is not this making too much account of outward church-fellowship, and too little of the scriptural union of the whole body of Christ?

H. S.

November 19th, 1797.—My mind has been exercised by the unaccountable conduct of my opposers, and from a deep conviction of their acting out of character. I was grieved to think that men professing godliness should have so little grace, and that they should seek to injure me, when I was seeking to do them

all the good in my power. But the Lord has convinced me, that in suffering from this quarter, I endured what He himself endured, and He assured me that if I suffered, I should also reign with Him. I am now willing by His grace to bear with reproach from any quarter, so that His glory may be advanced on the earth. Indeed I expect to have my name cast out as evil. I look for crosses daily, and seek a preparation of mind to bear them to His glory. By this means, hard things become easy, rough ways are smooth, crooked things are straightened, and my soul both sees and feels the salvation of God. The more I am resigned to the will of God, the more comfortable I feel in all the conflicts which Infinite Wisdom appoints. Indeed I frequently find that my soul rather wishes for, than attempts to shun the cross, because while we suffer for following Christ fully, the Spirit of glory and of God rests upon us.

I think you condemn yourself on some points too much, you will never be delivered from evil reasoning, unless you venture constantly by faith on the Son of God. Remember Peter walked on the waves as on a pavement, while his eye was kept on the Lord Jesus ; but when he looked down he saw the

waves and began to sink. Let us live by faith, and not by our feelings. The weather, exercises from various quarters, &c., may alter our feelings, but God is unchangeable. We often have too gloomy thoughts of Him, we view Him as looking upon us with a great deal of harshness, and inflexible justice, when we ought to remember, that mercy is His darling attribute, and that as a kind father pitieth his children, so the Lord pitieth them that fear Him. Let us view Him as our reconciled covenant God, and cast all our care upon Him.

A. K.

November 23rd.—As you observe, the views which God gives us of Himself in the Holy Scriptures, are calculated to fill our hearts with admiration and love. My soul has always the most exalted, yet most encouraging views of God when I behold His glory in the face of Jesus. In looking to Jesus, we cease to have gloomy thoughts of God. We remember, that in Him, God is our reconciled Father, full of compassion and love towards us. This view is the most assimilating and strengthening, as well as comforting to our minds. I can never so well

obey the Lord (whether in pleasing or painful circumstances,) as when I feel that He loves me. There is no other way of obtaining this feeling, except by looking to Him who has given Himself to restore us to God.

Last night I went with a heavy heart to the class, but how great was the mercy of God to me! my bonds were broken before we had been five minutes together, and while we were singing the hymn :—

“ Jesus my truth, my way ;”

My heart melted into tenderness and love—such gratitude sprung up in my soul toward God, that I felt power to give up my cause into His hands, darkness fled away, and the day-spring from on High visited me. If mercy and goodness can affect my heart, I shall be the Lord's for ever. I was thinking this morning, that we who have trusted so freely the love of God in Christ Jesus, have most abundant cause of thankfulness. And should we be surrounded by outward trials and inward temptations, have we not help more than sufficient in Christ Jesus to conquer all? O, that I may never sink again, but rather take courage and fight against my foes.

H. S.

November 25th.—I have been thinking on the simplicity of faith. It appears to consist in a full persuasion, that God is our reconciled Father, and in casting our souls with all their wants into His hands. He is represented in all the endearing characters that language can invent to excite our dependence upon Him. He upbraids us for not asking what we need, or for not asking it with suitable confidence. He complains of our unbelief and hardness of heart. He desires that we petition for all we want, and assures us, that all shall be supplied out of His infinite fulness. He complains of our being straitened in ourselves. He declares that if we only believe, our peace shall be as a river, and our righteousness as the waves of the sea. He informs us, that many mighty things cannot be accomplished, because of our unbelief. He seems anxious to expel from our nature, the proneness we feel to discredit His word ; and when we seem averse to give way, He weeps over us. Unbelief is the evil from which arises lukewarmness ; if we nourish it, we are fostering in our breasts the vilest enemy of our Heavenly Father, and feeding the principle from whence arises pride, self-will, covetousness, &c. We may attempt to

avoid a number of things that appear wrong, but unless we are earnest in seeking to lay the axe to the root of the evil tree, all our lopping off branches will be of little avail. When we are happy in God, we believe and wonder at our former unbelief; but when sensible comfort is withdrawn, do we not indulge in unbelief and hardness of heart, and thus prove that we are placing sensible comfort in the place of Jesus? We build upon the best gift of heaven, instead of building upon their Giver. Need we to inquire why we have so little of sensible comfort, and why our minds are so frequently uneasy for want of Divine manifestations? I apprehend, that reason is at hand — God cannot give an abundant and constant enjoyment, because unbelief remains in our hearts, and so perverts them to the basest purposes. Were we to live by faith *alone*, and venture on Christ in all the emergencies of life with equal confidence, our consolations would abound through hope, by the power of the Holy Spirit. O, that we could ever remember, that we have to do with an unchangeable God! A dull day, in disposition, strong temptations, &c., may occasion an alteration in our animal spirits, and in our feelings, but do they

alter the nature and attributes of the Deity? Because we vary, must He vary also? Is it not our duty to exercise the same confidence in God, however we may change? If our eye be single, and our hearts fully fixed to follow the Lord, we shall rely every moment with a child-like confidence. While we are not weaned from unbelief, we are frequently suffered to drag on heavily. The subject of Faith is inexhaustible. I am ashamed and grieved at the dishonour I have brought upon God, by unbelief.

I feel such a sweetness and satisfaction, in taking God at his word, that my soul rejoices in his faithfulness, and exults in His truth. I would fain hope, that my future days will be spent in living by the faith of the Son of God, who hath loved me, and given Himself for me. I am altogether sure, that this faith will lead to that holiness and righteousness before men, which the Scriptures require. As far as I am enabled, I will endeavour to preach down unbelief, and exalt faith in the Lord Jesus—it is so glorious to God—so advantageous to ourselves—so ornamental to our profession, and so much for the benefit of mankind. I hope that faith in our hearts will gain strength by

our various exercises, and come forth like gold seven times purified.

Though it is past midnight, and the weather exceedingly stormy, my fire low, my poor tottering body oppressed with cold, travelling, and other exercises, and I have three times to preach on this dawning day, as well as to travel on foot several miles, yet I would gladly write all night upon this delightful subject, if my endeared Hannah could be delivered from this enemy. O, that Israel's God, by some dream or vision, whilst thou art locked in sleep, would expel this principle from thy heart, never to return.

A. K.

January 2nd, 1798.—After sleeping four hours, I arose at five, and prepared for travelling to this place (Barnsby.) The spirit of fervent agonizing prayer rested upon me. I found desires to begin a new life with the new year, and pleaded much with God to pass by whatever He had seen amiss in my former life. My cry ascended to God on your behalf. May the Lord hear and bless. All the way my spirit kept ascending to God; and I found the fatigues of the past Sabbath, as well as the inconveniences of the journey,—a mere

nothing compared with the love which burned on the altar of my heart.

A. K.

January 18th.—After meeting, I read the chapters on which we had agreed, and found my soul comforted. I rejoiced in the thought of your meeting me at the throne of grace. I have many mercies, and my Heavenly Father seems determined to melt me into his will by kindnesses. I would spend and be spent in the cause of so glorious a Benefactor.

A. K.

June 19th, 1798.—God forbid that we should even, for a moment say, we will stand or fall together in matters of religion; yet I cannot but think, that whenever the Lord particularly blesses thee, it brings me nearer to Him, by a spirit of humble thankfulness, than any other circumstance ever does. My soul melts under a sense of His goodness, and deeply feels that His ways towards us are replete with mercy.

O, that we may be more and more united in Him. Our affection for each other will not by this union be damped, but heightened and refined by the Spirit of Truth having fuller influ-

ence over us. May God make thee altogether such an one as He delights in. If trials still await thee, may Jesus be, as he has hitherto been, like the shadow of a great rock, in a weary land to thy soul. Thy way has been, in many instances, strewn with thorns; but my soul is raised in grateful feeling to that good Being who preserves thy spirit, and who has borne thee through all thy trials. We know not what a day may bring forth, nor need we anxiously concern ourselves about it. Outward circumstances do not constitute our peace, nor can outward things destroy it. If our anchor be fixed within the veil what storms can shake us? The enemies of Jesus sought to destroy Him, and they imagined their intent was just accomplished; but how deceitful were their expectations! At the moment their wishes seemed complete, He, whom they had thought their enemy, was, at that instant, finishing his work,—the great and glorious work for which He came into the world. And so it shall be with the followers of Jesus, if their enemies would sow for them briars and thorns, the Lord will cause fruitful trees to spring up in their stead. “They shall go out with joy, they shall be led forth with peace,” and the face of nature, as

well as the kingdom of grace, shall rejoice with them. The word of Truth assures us this will be the case.

HANNAH KILHAM.

July 5th.—I am obliged to own that melancholy and lowness beset my spirits. I cannot tell the cause, except it is, that I see a thousand imperfections in myself. My judgment is clouded—my mind irresolute—and my affections are far too little attracted towards the best objects. I sometimes feel as though I would mourn over everything I have ever done, and then sink into dejection. Pray that I may live to better purpose; I cannot be happy unless I do. I am weary of my uselessness and of my nothingness. I do not want to be raised in the eyes of the world, or of the church, but in the favour of the Lord. My soul longs for food from heaven, nothing else can fill the painful void I sometimes feel. Our mutual affection for each other is the greatest earthly blessing I possess; but this affection cannot fill my soul with peace, if the Lord do not shed the light of His countenance upon me.

H. K.

November, 1798.—Truly the Lord Jehovah is with us, the God of Jacob is our defence. O, that we could praise Him for His goodness, and for ever adore Him for His unspeakable love. Surely “my lines are fallen in pleasant places, and I have a goodly heritage.” After the morning preaching, I could not but weep for joy; the Redeemer appeared so precious, and His ways so delightful. It is impossible to express the joy I feel in seeking the salvation of my fellow-creatures.

At H—— I met with much unjust reproach; but when I draw near to God, I find power to cast my case into His hands. I can appeal to Him that I am jealous for His adorable name, and desirous of promoting His praise. Labour is delightful when the heart is truly engaged.

Perhaps very few have more exercises than I have at present; I can seldom spare more than five hours for sleep, and I am frequently much fatigued, but still I find that, “Wisdom’s ways are ways of pleasantness.”

“It is our duty to endure hardships as good soldiers of Christ.” It is necessary that we should be sifted as wheat. Jesus Christ however prays for us, and while we have His intercession before God, we shall not be left

comfortless ; “ Let us go therefore without the camp bearing His reproach.”

A. K.

November, 1798.—The Lord seems to have set me in the hottest post, to endure reproach and shame for His sake : yet amidst all, the cross of Christ is precious, and I am happy in being accounted worthy to suffer for His sake. O, that I may ever do so as a Christian. I long to be made perfect through suffering, that God may be glorified in my life and death. When I am fully engaged in preaching or writing, my soul rejoices to run its course. I am conscious the Lord requires me to take the steps I am now pursuing, and therefore my heart rejoices, and my joy is frequently unspeakable and full of glory.

A. K.

*Reflections on various Subjects, copied from
H. Kilham's Papers.*

1. “ It is not past resolutions, but the present subjugation of the soul to a higher power that prevents us from falling into trifling folly.

2. "Let all who would do good to their fellow-creatures secure their own independence by contracting their wants.

3. "To encourage an opinion of any one which is too favourable to be consistent with truth, in order to avoid a painful feeling, is in a measure to sacrifice what is eternally valuable ; to the enjoyment of present ease and gratification. 'I will think well of people because it is pleasant to think well of them,' is very decidedly opposed to that prayer, 'Only seeing in Thy light !'

4. "In receiving the communications of goodness, in imparting those communications as directed, and in uniting with goodness wherever we behold and feel it, the end of our existence is promoted ; in this alone, we enjoy that happiness which is worthy the name of happiness.

5. "A good man will, I believe, suspend his judgment, where he feels he has only his own spirit in which to decide. He will wait for the influences of the pure eternal Truth, and his conclusions will be no further determinate, than as he apprehends himself sensible of the power of that Divine principle on his mind.

6. "In judging and in acting, I believe

those who are truly Christian, will seek not to do their own will, but the will of their Divine Master. They will wait and watch for direction from Him, and will be afraid to move except by His command and guidance.

7. "Pure, enlightened, and strong affection leads us to desire the present and eternal good of its object. The love of God is infinitely pure, enlightened and great. He hateth nothing which He hath made!

8. "Finite beings as we are, is it possible that we can have more than a negative idea of infinite duration? Have we in the Scriptures any word which conveys more than a negative idea of eternity?

9. "The different powers and dispositions of men and their various degrees of advancement in truth, cause them to dissent from each other in modes of worship, and in many other things.

10. "Christians must obey the command of their Divine Master; they must give themselves up for the good of mankind. In thus living in the spirit of sacrifice, they will not only experience the returns of joy and peace resulting from obedience to Him, but they will find it is their happiness to have the dearest

and best affections of the soul called into exercise.

11. "May we not be resting too much in negatives?"

12. "There is in the world a grievous perversion of Christian doctrine, and many are more ready to acknowledge in words the mercy that spares and saves, than to seek a conformity to the Heavenly will in the daily life and conversation.

13. "Many there are, alas! much more ready to acknowledge the corruption of human nature, than willing and watchful to submit to that redeeming Power by which the corruption shall be overcome. Can this dwelling on the dark side, enable us to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. O! that those who profess to have their hope in that redemption that can save from all iniquity, would call the attention of men to that Divine light and power, the influence of which should be seen in the whole tenor of our conduct and conversation; 'By their fruits shall ye know them.'

14. "There are some circumstances in which individuals are called to the exercise of what may be termed heroic virtue, and whatever

is the call, it must be obeyed. In other circumstances, perhaps nothing outwardly striking to observers, may be required; yet, where obedience to the Divine principle is evinced, there is acceptance; and the conduct resulting from obedience to that principle will have a beneficial effect in society, whether the channel have a more silent or a more visible course.

15. "We have no right to abuse the tenement which is given for the immortal spirit to inhabit, or to eat and to drink that which is not favourable to its well-being.

16. "What is there to be desired in comparison with feeling the guidance and doing the will of our Father Who is in heaven? It is He alone Who can rightly direct! And is there not a seed of living feeling arising in our Society that is called, and will be called, to spread itself abroad far and near? 'The life is more than raiment.' Ah! then, let us seek to be fed with the life, and guard against outward distraction of whatever kind. We, too, may rest in form, and not maintain the spiritual exercise, the inward watch, and dedication.

17. "Christ the Alpha and Omega. In the knowledge of His all-subduing power is our

greatest strength; and in that denial of self, to which the experimental knowledge of his power will lead, is our greatest happiness.

18. "Shall we choose our own ways? Who that calls himself a disciple of Christ can apprehend himself at liberty to do this? Shall He not do what He will with His own? Shall He not direct them to devote the time, the talents, both mental, spiritual, and worldly, which He has committed to them? Shall He not direct those talents to the promotion of His glory, in the improvement and happiness of His creatures, how, and when, and where he sees it best? - And what if some are called, in pursuing these objects, to quit the bosom of a family to which they are bound by ties of the closest and tenderest affection? Has not He who gave them these blessings, an undoubted right to appoint that degree of suspension of their enjoyment which absence calls for, as much as He has a right to call from this world the endeared relations of parent, wife, or husband?

19. "Interesting society is very grateful, but we must sometimes patiently pursue the path of duty, whether in great or little things, without seeking for particular gratification.

20. "If we had no combat, where would be the conquest? My mind has been impressed

with the recollection of the affecting exclamation of the 'Dairyman's Daughter' in her dying hour, 'Victory, victory, through our Lord Jesus Christ !'

21. "It must be something beyond reason by which the true disciple can be rightly guided. Our limited capacities are insufficient for apprehending all the different circumstances of cases, which may influence the effects of our actions. He who 'leadeth the blind by a way which they know not,' can guide the attentive and obedient soul by His secret counsels. Our truest wisdom consists in submission and obedience to His counsels, whether or not we are capable of comprehending to what it is that He is leading us.

22. "The grace of God should influence and regulate our heart and life.

23. "The image of the Redeemer is what we should most value and desire. We see something of His likeness in Christians of every sect ; we do not expect to see it perfect in any. I wish to love all,—to unite with all ; but especially with the most spiritual. Surely, O my God ! the time is drawing nigh in which Thou wilt

'Join every soul that looks to Thee,
In bonds of perfect charity !'

Have we not all one Father? Art not Thou our Father? Thou who art infinitely holy and benevolent? O! why are there so many divisions and subdivisions among us? Do away in mercy, O God! with this spirit of bitterness and selfishness, from those who profess to be the disciples of Jesus, and teach us to love one another in a measure of that goodness in which Thou lovest us all.

24. "Christians should give one hand to that description of people whose principles are most coincident with their own: the other they should give to the family of Heaven, by whatever name they may be called. Their love to mankind in general should in its degree be such as was their Saviour's, Who 'poured out His life unto death for their sakes.' Our writing, our reading, our every employment should be directed to glorify God, and to promote the good of our brethren. Christians should employ the powers given them in assisting their weaker brethren: the strong should help the weak,—those who are in health, the sick: the wise should communicate of their wisdom to those who are ignorant;—those who are in the way of life should assist their unhappy brethren who know neither the way nor the truth.

25. "I wish I had clear views, and greater experience concerning the nature and degrees of love. One degree of love which I observe some persons seem to manifest towards their acquaintance, is expressed in a desire to see them pleased and satisfied. A higher—a more generous affection leads those who feel it to seek the spiritual welfare of their friends, by whatever efforts it may be best promoted; whether by treading through the thorny paths of self-denial, or by whatever means our souls may gain the greatest vigour. A sincere friend will in many things act very contrary to the received maxims of worldly friendship, being willing even to sacrifice our love rather than refuse to act so as may best promote our eternal interests. O my God! Thou source of every generous and great affection! increase the power of genuine, heartfelt, and exalted love upon the earth! How precious! how beyond measure valuable is the sincere, enlightened, and affectionate exercise of real friendship!

26. "The same conduct may proceed from different motives. Certain things may be avoided which appear indifferent, from a fear of injuring a weaker brother, or they may be avoided to gain praise,—praise for a supposed principle not possessed.

27. "There are four descriptions of persons who have a claim on the Church of Christ:—1st, the young: 2nd, those who are not in a capacity to act for themselves, as the sick, the poor, the aged and infirm: 3rd, those who are out of the way of life; and, 4th, the faithful of different degrees.

28. "In order to our having a right influence in the education of children, we should be what Truth will make us, and let the children see what we are, in the measure they are capable of understanding.

29. "The way in which we find the greatest strength and consolation is that in which we have the most awakened sense of our dependence on God. First, we should live to God and to mankind, and in the next place, do what we can to add to the comfort of our particular friends. These duties will not clash.

30. "Should not the chief aim of all human governments be, to teach people to govern themselves?

31. "How desirable it is that the effects of Divine grace should be manifested in those who profess themselves the followers of Jesus, in all the relative exercises of their spirit and life, that thus their light may so shine before

men, that they may glorify our Father Who is in heaven.

32. "Do all the good you can, both in person and by your influence,—but do not delay ; and wherever it is possible, do yourself what you would wish to be done.

33. "A friend once observed to me that to resist one temptation was better than to make a thousand prayers.

34. "The world in a bad state shews the strong taking advantage of the weak. When the true influence shall universally prevail, we shall rejoice in beholding the reverse of all this. Job speaking of the Almighty, says ; 'Will he plead against me with His great power? No, He would put strength in me.'

35. "We must wait for the Spirit. Waiting implies not an inactive or listless state of mind, but an earnest and fixed attention of the soul, to a Being Who alone has power to impart what is needful to happiness, and which cannot be obtained unless He bestow it.

36. "I dread the thought of becoming like a person I once knew, who was much in the habit of visiting the sick, and attending and exercising in prayer-meetings, &c., and who, I thought, had gone a rapid round in these

things, without directing much of her attention to the first object. She spoke, and prayed, and visited as it were mechanically, seemed well satisfied with herself, and took frequent opportunities of mentioning her usefulness, but was so far from being fully influenced by that true life which qualifies for usefulness, that when asked on one occasion the state of her mind in a class-meeting, of which she was the leader, she answered, 'I have really so much to do in regard to visiting the sick, &c., that I have hardly time to think of my own soul.' The recollection of this character makes me fear lest I should be acting in the same way. I wish in visiting the sick to have my heart influenced by the spirit of true benevolence and compassion, and not to go merely from thinking that it is my duty to go, and therefore I must go. What are works and duties, unless they spring from the true source?

37. "There is an energy, a dignity in simple truth, which makes it manifest to all, except to lovers of darkness, that it comes from God.

38. "To every soul in whom the love of God dwells, the most precious object of desire is the prosperity and extension of the church—the body of Christ. These will not be satisfied in the thought of the church being a secluded,

happy people, but will breathe the spirit of Him 'Who had compassion on the multitudes, because they were as sheep having no shepherd.'

39. "There is a chain which I have no desire to break, which leads from the poorest—the most wretched and worst of mankind, to the friend of publicans and sinners.

40. "Order, like every other good thing, must be the result of conviction; no plans or rules, however excellent, will effect its attainment without a principle which is sufficiently powerful to produce the desired effect of order, and to cause us to abide in it.

41. "Union with the God of truth should be our aim, not union with particular sects of Christians. In proportion as that object is attained, it will truly regulate all the rest.

42. "Happiness implies in its attributes, liveliness in our affections, order in our conduct, and energy in our pursuits.

43. "How readily will many persons acknowledge truth, even truth which reproves them; yet of what use is such an acknowledgment, while at the same time they will resist, sophisticate, and evade any truth applied to the reproof of their own spirit and conduct? It is as though a man would acknowledge (be-

cause he cannot deny it) that the shining of the sun gives light, whilst at the same time, he either shuts his eyes against it, or encloses himself in the darkest part of the house, there to pursue his work.

44. "Our wants are claims for mutual kindness.

45. "Corporal punishment may be needful sometimes for the idle, for by this disease of slothfulness, the mind may be brought into a state so torpid and insensible, as to receive no impressions but those of which the body is the medium.

46. "Important duties should not make us inattentive to lesser things. We should discharge every duty with all our energy, and we shall gain greater vigour and peace in our souls by thus fulfilling the will of God. If we act otherwise, we heap up food for sorrow to mingle with our joy.

47. "The true church consists not of all who profess religious experience, nor of all who are united in professing societies, but of those whose tempers and conduct, whose hearts and lives, are brought under the influence of the Spirit of Christ.

48. "Self-denial is the energy of virtue, for

we cannot be strong in goodness, while we are in bondage to ourselves.

49. "Let the souls who have been in bondage through fear, take courage and be thankful, remembering, that all suffering is under the control of a Being infinitely wise and good, who can say to misery of every kind—'Thus far shalt thou go and no farther.'

50. "Is not everything, which has the show of worship, but which is not a drawing near to God in spirit and in truth, idolatry? Do not such worship an imaginary being, and whether it be in the mountain, or at Jerusalem, is not our Saviour's reprehension applicable to them, when he says—'Ye worship ye know not what.'

51. "If my spirit were more fully Thine, O God! I know that I should feel more for the desolations of Zion.

52. "It appears to me, that the greatest obstruction to the welfare and advancement of society, is the want of that combination of feeling that seeks the good of every part; and that comprehensiveness of view that will not overlook the nearest, nor disregard the most distant object that claims its care.

53. "Is it not almost time that some tes-

timony should be published and freely circulated among professing Christians, tending to counteract the mistaken views that are at times evinced on the awful subject of pure and undefiled religion? Alas! with how little of reverential feeling are subjects of this kind often mentioned by some who would be thought religious, and who on some occasions are making great professions! Pure religion originates in the influence of the Spirit of Christ on the heart, and induces that feeling which desires ‘Glory to God’ in the highest, and on earth peace, good-will toward men!’ It feels for all,—desires the good of all; yet knowing the limited nature of human power, it seeks the guidance and direction of Him in Whom there is light and life,—a light which is the life of man, an influence which dispels the darkness,—an animating power which strengthens the weakness of our nature, and under the influence of which the mind is imbued with love, joy, peace, gentleness and goodness.

54. “In family meetings the Scriptures and other religious writings are used as mediums of religious instruction; nor is there any prohibition in our principles against such a practice on a larger scale. Yet in those which are

avowedly meetings for worship, no outward act as inciting to devotional feeling, or as conveying religious instruction is considered a requisite for the performance of this solemn duty. The object of worship is spiritual, and if we obey the injunction, 'Be still, and know that I am God!' we shall be brought into a feeling which acknowledges His sovereignty, and which is subjected to His will.

55. "It is religious feeling, and religious conduct,—not forced talk about religion,—that are to be desired in the world.

56. "True religion is productive of real benevolence, and the lowest of a good man's servants is regarded with kind oversight, while his comfort and respectability are considered.

57. "How much are the enjoyments of the mind superior to all animal pleasures! and how much more earnestly should they be desired and sought.

58. "It is not, as some profess, the love of our own country, but rather the want of love towards other countries, that is the excitement to war.

59. "Meeting-days ought to be seasons of deep feeling. Are we not in danger of too much taking up of a passive rest from worldly

cares, without earnestly seeking that rest which remains for the people of God ?

60. " There is a very essential difference between *stooping* to the untaught and rebellious, and sinking to their level.

61. " The countenances, as well as the actions of those who superintend children, are often insensibly assumed by them. It is, therefore, of more importance than many would think, that children should have those about them whose dispositions are good, and whose countenances are expressive of what is kind and agreeable.

62. " Particular attention should be given to the best system of early instruction for little children in the principles of Christianity, and they should be taught, also, that they are not to live to themselves.

63. " The nearer we come to real simplicity in meetings for religious instruction, doubtless, the better. Let none be led into insincere expressions. People should be willing to obey if they profess to sacrifice, and the mind should bow, if we profess to bend the knee. It is not a negation in these things that will serve ; we may forbear to use forms, and at the same time, forbear to seek the power, and rest in

something far short of the prevalence of the life. Where, then, shall we find the path in which even the most untaught may be best guarded from right and left-hand errors? Is it not in the sincere use of such outward aids to devotional feeling as will not lead to a violation of truth, and in a watchful direction of the mind towards the Fountain of life?

64. "Without a deeply devoted mind, how fearful are the consequences of living at ease, and in outward enjoyment! The afflictions of Joseph are then too much forgotten.

65. "To worship God in spirit is, we are told, the alone true and acceptable worship, and doubtless, it is the highest engagement of the human mind. How, then, can any imagine that it is to be just entered upon at will, whatever be the habit of mind, or its general state. Let us plainly avow this, that true worship is an engagement that requires a preparation of mind, that must be sought from Him Who is the source of goodness. Still, aids to devotional feeling may be adopted,—such aids as do not profess to be more than they are, and therefore not inconsistent with truth,—that truth which in all circumstances, is required by the Searcher of hearts, in this most awful and high engagement of sacred worship.

66. "There are two ways in which applications for benevolent objects are received. One class of persons will say, 'Tell me what I can do to advance the cause of religion and humanity.'—The other, 'Let me consider how I can plead against the proposed application.'

67. "I have longed that the hope expressed by T. Clarkson, in his *Illustrations of Peace*, 'That human animosities are not to be eternal,' may be more generally felt, and that this and other exemplifications of the principles of peace may be freely circulated in tracts. Peace, not merely as a political advantage, but as a Christian principle arising from love to God and love to man.

68. "I believe it would be well, on the eve of the Sabbath, or after a meeting for religious worship, to ask, how have my thoughts and feelings been engaged? Have I been bowed in spirit before the Most High, supplicating for ability and help from His heavenly power, and seeking to worship him in "spirit and in truth?"

69. "It would be well to recommend to the distributors of religious tracts, to read with attention those of the deeper class, and have their own minds thus imbued with the important truths to which they would call the attention of others.

70. "As we have the highest authority for singing on some occasions, I cannot by any means consider it as in itself a condemnable practice, but only in its abuse,—in its being connected with the profession of unfelt experience, and often with a most unholy and unharmonious state of mind.

71. "The belief or disbelief of any point of Christian doctrine, cannot affect the reality. Truth is of Divine, and not of human origin.

72. "To adore in silence, or only in the language which the Divine power inspires, is doubtless the highest state of feeling to which the mind of man can attain. Yet in the outward profession of spiritual worship, without the living exercise, there is but an empty shell, which contains no fruit.

73. "There is a healthful, strengthening, and salutary feeling in order,—order as to occupation and the timing and placing of things, make way for much that is good, although it is not everything in itself. There is however a possibility of over-estimating these arrangements, and substituting attention to them in the place of a watchful oversight of the whole mind and conduct."

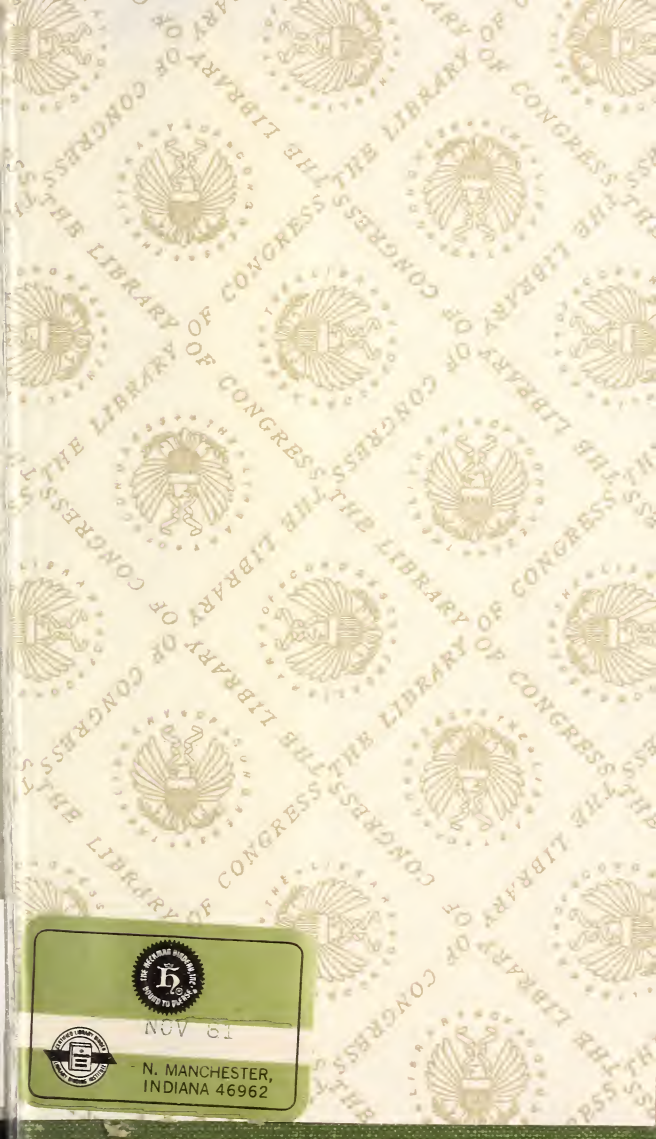


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